THE MISSIONARY HERALD

A Scene in Zamboanga, Mindanao's Chief City

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Vol. CXXII AUGUST, 1926 *Number 8*

Entered as second-class mail matter at the Post Office, Boston, Mass.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

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Subscription Price: One Dollar, twelve numbers

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

One Dollar per Year | Order of Harvey L. Meeken, 14 Beacon Street, Boston, Mass. | Ten Cents per Copy

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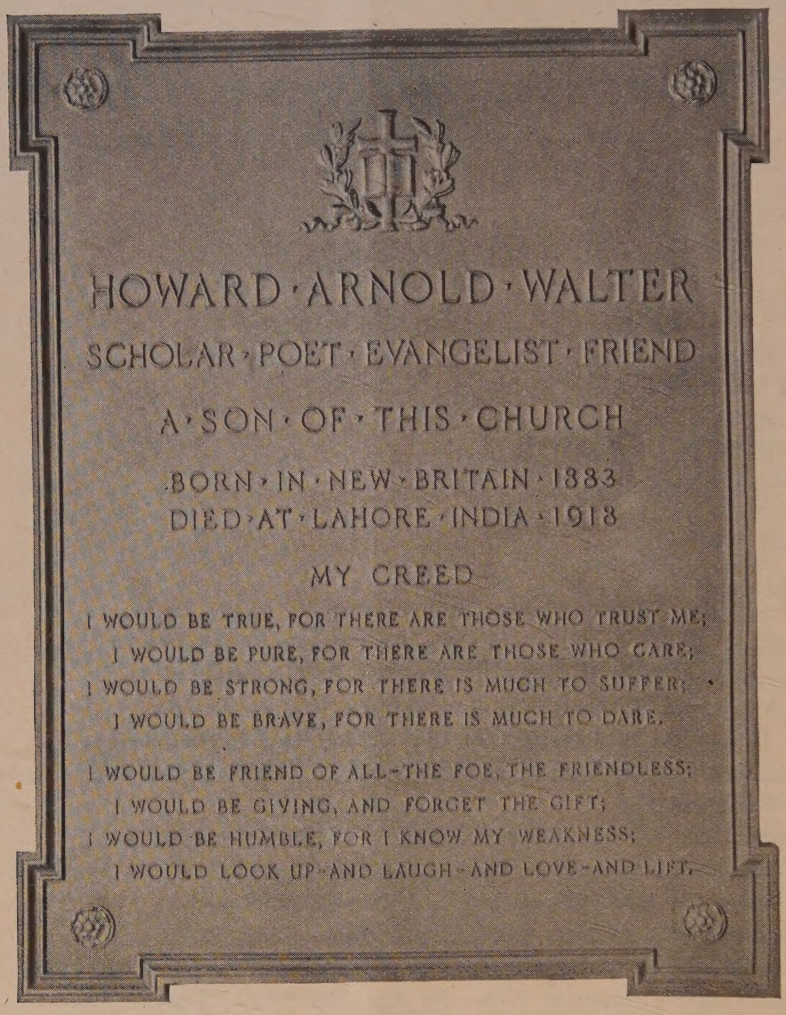
IN HONOR OF A MISSIONARY

THE HOWARD WALTER TABLET

Unveiled, First Church of Christ, New Britain, Connecticut, Sunday, February 14, 1926


HOWARD · ARNOLD · WALTER
SCHOLAR · POET · EVANGELIST · FRIEND
A · SON · OF · THIS · CHURCH
BORN · IN · NEW · BRITAIN · 1883
DIED · AT · LAHORE · INDIA · 1918
MY CREED
I WOULD BE TRUE, FOR THERE ARE THOSE WHO TRUST ME;
I WOULD BE PURE, FOR THERE ARE THOSE WHO CARE;
I WOULD BE STRONG, FOR THERE IS MUCH TO SUFFER;
I WOULD BE BRAVE, FOR THERE IS MUCH TO DARE.
I WOULD BE FRIEND OF ALL-THE FOE, THE FRIENDLESS;
I WOULD BE GIVING, AND FORGET THE GIFT;
I WOULD BE HUMBLE, FOR I KNOW MY WEAKNESS;
I WOULD LOOK UP-AND LAUGH-AND LOVE-AND LIFT.

A MEMORIAL PRAYER

As we read of those, Thy saints, who suffered and triumphed over suffering and remained faithful in ancient days; as we consider the memories of great and good men in the generations we ourselves have known, our hearts say unto us again—"Did ever any trust in God and were put to shame?"

We thank Thee for all good examples and brave testimonies; for the faith which wrought righteousness and obtained promises; for the witness of all saintly souls; for those ascended spirits with whom we once took sweet counsel together; yea, and for all those, our Father, who being dead yet speak to us in the language of the Spirit. Especially do we praise Thee for the life and work of him, whose faithful ministry we here commemorate.

And we pray, O our Father, that the example of his Christ-like life may not be lost upon us here. May the precious challenge of his life be upon his friends in the ministry of the Word of God the whole world round, and upon all who in any way have come to know the beauty of his soul and the inspiration of his faith.

Prosper, we pray Thee, that work in India to which he gave his life—the winning of students to the claims of Christ. Grant by Thy grace, that the ripples of influence which his life set in motion may reach the shores of many other lives, and thus, by Thy providence even in his death, bring many souls into a greater knowledge of Thy Kingdom, a more certain faith in the things of the Spirit.

By the Pastor, Rev. Theodore Greene.

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LOYALTY IN THE FOREFRONT

THE summer months of July and August heap up upon the American Board the proofs of loyalty and of good will, which are ever present, but are never so strongly in evidence in the other months of the year.

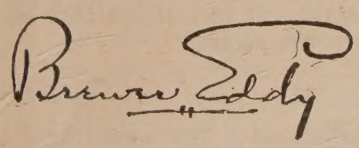
It is in the summer that the letters pour in upon us from aged friends, frequently beyond the four score year mark, bearing witness to their constant thought and ceaseless prayer in the Board's behalf. There will come letters from veterans of the Civil War and widows, endorsing their pension checks to the Board. Quiet women, in remote towns, will speak of a sacrifice that has meant months of painstaking care that an extra gift might be sent. Business men reveal their deep interest in this work.

Hundreds of personal letters accompany the checks which flow in. So that the service through the heated months becomes a greater joy than at any other time in the Home Department.

There are so many things that overlay and hide this widespread devotion. The details of correspondence, the arrangement of schedules for missionaries in the churches, the problems of reorganization, and the plans for Annual Meeting,—these fill other portions of the year. But in these sultry days loyalty and devotion stand forth unashamed in the Board's behalf.

There is a likelihood that a share can be taken from the Board's debt. A preliminary estimate suggests that if we can secure the same amount that came from individual checks in July and August last year, this will be assured as a "no deficit" year and we can march boldly to attack the old debt. There is no question but that we should make a deep cut into that incubus of war days before we enter into closer coöperation with the Woman's Boards next January.

There is every incentive. There is no discernible obstacle. There is the challenge of spiritual achievement for the Kingdom behind the letters that are flowing in.



THEY DO GET HOLD

I

"That's a wonderful sight. It just shows that missionaries do get hold of the people out here."

A simple, spontaneous observation, yet full of truth: the last word on this theme of "why the missionary?" An American army general made the remark a short while ago while witnessing from the deck of a steamer at Kobe a touching farewell given Mrs. Jennie P. Stanford, retiring from active service in Japan. Some one hundred and fifty friends were there to say good-by: mostly Japanese, Chinese, Koreans; some Americans, Britishers, and Germans.

A few moments later another traveler on the same steamer, a man who had spent a lifetime accumulating large wealth, turned to a friend and said: *"That is something money cannot buy."*

But to the missionary herself, after she had passed through the trying experience of breaking free from her Japan "home," perhaps no sweeter word was uttered than that by the stewardess of the boat after the last cheer had been given, the last hymn sung, and the paper ribbons connecting the missionary with the friends on shore had been severed: *"My, how dey lof you!"*

II

Upon the recent retirement of Robert A. Hume after fifty-one years in India, a well-known Indian lawyer expressed his appreciation of Dr. Hume's service in these words: *"I regard it as my duty to thank you on behalf of my country that you have spent so many of your years in the service of India. You have saved people from wrong living and thus made living memorials. My own life has been helped by intercourse with Christian missionaries."*

Another Hindu gentleman wrote of Dr. Hume: *"The seventy-five years of his life is a beautiful garden in which kind thoughts, good actions, and Christian service are beautiful flowers."* To this honored missionary he wrote: *"Instead of by your real name, you are known as 'The Peacemaker Sahib.' We look upon you as a great gift of God to us."*

We cannot believe that such remarks as these were prompted merely by the courtesies of the occasion. They were more than form. Substance was there—otherwise there had never been the occasion. A foreigner with little or no hold upon the people, Indians and British officials alike, would have slipped his cable and sailed away with scant attention. Here was a veteran missionary flooded with messages, formal and informal, because he had "made good." 'Twas a *"wonderful sight. It just shows that missionaries do get hold of the people."*

III

One Wednesday afternoon a few weeks ago, at a "farewell tea banquet" presided over by the Mayor of the city, and attended by the Governor-General, the military commander of the province, the director of public instruction, representatives of other departments of government, prominent citizens—all Turks—the gratitude of the people of Turkey for the deep and abiding work done by Dr. Alexander MacLachlan, the founder and retiring president of International College, was expressed in such a manner that no doubt of its sincerity could be entertained. Many were there who knew what Dr. MacLachlan suffered at the hands of Turks when the Greeks were driven from Smyrna, how near to death he had come, how many months it took before he could gather strength to return to his post at Smyrna, and with what forgiving and forgetting spirit he proved his purpose to work for the best good of Turkey, even under the unfamiliar limitations set by the new government. They knew all this, felt the sincerity of his spirit of service, and turned out to honor him as perhaps no other foreigner has been honored by the Turkish people in that vicinity. Another *"wonderful sight, showing that missionaries do get hold of the people"!*

IV

Dr. Arthur H. Smith has just retired from distinguished service in China. We have not yet managed to get the story of his "farewell," but that it was no less hearty, no less expressive, than those referred to above we can well believe. He, like many another missionary, has identified himself so closely with the best interests of the Chinese people as to have won their respect, and even affection. He, too, has "gotten hold."

V

This is no attempt to claim striking success for all missionaries on the foreign field. There are missionaries, and there are missionaries. Dr. Jerome Davis used to say that before he went to Japan he thought all missionaries were angels; that after the first annual meeting he thought them anything but angelic; and that as he came to know them better he thought them a bit above the average. Certainly not all missionaries are divine; some are not even human enough; yet on the whole, with all allowances made, the missionaries whom we have come to know and love personally *"do get hold of the people."*

And as we read again the familiar words of Howard Walter, who gave his life to India as a disciple of Jesus Christ, we realize that missionaries sometimes have a way of getting hold of us, their friends at home. So much so, in fact, that we would be true to our task right here because *they* trust us, pure in heart because *they* care, strong and brave because for *them* there is much to dare and suffer.

THE SPIRIT OF THE W. B. M. I.

By GRACE E. BABCOCK

No Board is contending against heavier odds in its purpose to enter free from debt the union of our foreign Boards than is the Woman's Board of Missions of the Interior. No Board is making a grander effort.

Miss Babcock, at home from Japan, describes here the impressive—and expressive—meeting of the Executive Committee of that Board on June 18. Though meant especially for the missionaries supported by the W. B. M. I., the letter is of special moment to us all.

WHILE the heart of me is still warm with the thrill of it, I want to tell you as vividly and intimately as I can of the meeting of our beloved W. B. M. I. this morning. The women of the executive committee met to consider the financial situation of the Board as it faces the great new adventure of unification of the other three Boards. Every woman there knew that in that hour it was to be decided whether the Woman's Board of the Interior were to face a grave situation in the spirit of her noble traditions, or rest upon the mutual assurance that "she hath done what she could."

Mrs. Moore took the chair so that Mrs. Osbornson could speak freely of the new plans which you have heard spoken of as The Merger. Many of the Board have been saddened by the thought that it was to be merged in such a way as to lose its identity, but she showed clearly that it was to be a unification of forces meaning greater opportunity for service on the part of the women than ever before.

At that point Mrs. S. E. Hurlbut led in prayer for our guidance in that hour and for all the future. And then Miss Elizabeth Hurlbut presented, with charm and effectiveness, the financial situation. She was very anxious that, since we were about to "move to a new city," we should consider what we were to take along in the shape of "old furniture" and reputation for meeting our obligations; that since this young lady, the W. B. M. I., was to be united in marriage, we wanted a "dower" for her, and did not want to send after the young lady any bills for her education. She made clear that our reputation for accomplishment was fine, but that if we could not carry the work we had undertaken before we became united, the uncared-for work would be the first to be further hampered. It was a most moving appeal to that earnest group of women, ending with the direct question—Will you be satisfied to "move to the new city" and begin your new life with this debt of $33,000?

Then Mrs. Moses Smith, who has had so much to do with the destiny of the Board in the past, and now, at ninety-one years of age, still comes regularly to the meetings, told of a time years ago when the Board was in debt and one of the officers of the American Board in Boston, "with solemn mien and mysterious air," called her into his office to put the query, "Do you think the W. B. M. I. will be able to pay its debts?" And she came back with, "Has the W. B. M. I. ever failed to pay its debts? Then be satisfied it never will."

Right there started such a period of beautiful reminiscence and personal testimony as one rarely is privileged to share, and the atmosphere, so quickly charged with spiritual power, was also shot through and through like streaks of light with the keenest and most practical suggestions for the wiping out of this deficit. And this is why we all love and trust and honor this remarkable band of women of our Board, isn't it? They have always relied so profoundly upon the power of prayer and have left nothing undone in the effort to answer, with God's help, their own prayers.

Many who have served the Board for twenty-five, thirty, or more years, told what it had meant to them in inspiration and spiritual stimulus. And younger women, too, told of the influence in their lives of the women who had shared with them the love for the missionary enterprise. I cannot tell you the number of times testimony was given to the spiritual growth of individuals through the weekly prayer meetings, which have really met the heart's needs of so many through all these years and inspired to loving service and blessed with fellowship. And you know, as I do, how often the names of us who were on the field have been on their lips in prayer.

And the practical suggestions?

Mrs. Elliot of Evanston began it by rising to say that she would try to raise one thousand dollars. And Miss Stella Tuthill, who had noted that there were thirty-three of us in the room, suggested that each one of us might be willing to say that we would try to find ways to bring in one thousand dollars. While every one could not see her way clear to do that, eleven women there definitely pledged themselves to try to raise a thousand.

Mrs. Rowell of Hinsdale offered her time for a month this summer to approach wealthy business men in the city, or people in other parishes than her own who might be induced to give.

New silk petticoats and taxi fares were there definitely and verbally sacrificed, and no end of solemn vows made there were not uttered just then.

Mrs. Albert Palmer of Oak Park First Church made a very practical and appealing suggestion of

a W. B. M. I. Memory Book to contain signatures and testimonies of those throughout the Interior States who loved the Board and could give a substantial gift with the signature. The details of this plan are to be worked out by a committee, but it offers great possibilities.

A note was read from Mrs. Brunner, in which she said that the work of the Board would be as much "meat and drink" to her after the unification as before, and that the women of Ohio will do their part; and Mrs. S. C. Kitchel gave loyal assurance for Wisconsin.

The motion born of this courageous and consecrated enthusiasm was to this effect: *"that the W. B. M. I. clear its deficit before the close of the Board year."* And every woman who stood on her feet and supported that motion means to help make it come true.

And then it occurred to me that you missionaries of the Board would want to know—would want to share in this added burden that the women of our beloved Board have taken upon themselves. When I asked if I might write to each of you about this meeting to give you a chance for some expression of love and loyalty, many of the women objected, saying you were already doing more than was required and we must not let you sacrifice for this. But others were of the strong conviction with me that the missionaries of the Board of the Interior were one with the women of their Board in a unique degree and that you would want to do something extra.

To rejoice our hearts and prove our point at this juncture, Miss Hurlbut told us of one "love-gift" just received from one of you to help out. Other letters and "love-gifts" will undoubtedly be on their way before this letter reaches you. If you are one already to have done something, may this letter bring you added joy that before they called you answered; and if you hadn't thought to have a part in the effort to raise this debt, either by giving yourself or getting money from others, think now what you will do, for love's sake and the honor of the W. B. M. I.

Gifts should be in the hands of Miss Elizabeth Hurlbut before October 18 if possible, or pledges would be acceptable up to the first of the year.

This is not an appeal; it is love's opportunity.

THE W. B. M.'S LOSS IN RECEIPTS

AT this time of the year it is not safe to be too jubilant. Last month, when the Woman's Board of Missions reported a gain from the Branches of over $2,000 on its Branch year, it was felt certain that the Branches were realizing the importance of keeping up their gifts. Now, however, at the end of June, only a month later, we find that the W. B. M. is over $4,000 behind what it was at this time last year.

In trying to find out where the loss has occurred, we have decided it is a general condition, and not confined to any specific point. A number of Branches have sent in so much less both for regular work and for buildings, that the Board is greatly concerned. Can it be that the friends of the Board are laboring yet under the misapprehension that the Woman's Board, as such, has transferred its obligations? The work of this Board is still the responsibility of the Branches. The budget and treasury of the W. B. M. is still distinct from that of the American Board. It is still called upon to fulfill a separate function abroad for the Kingdom.

We have from now until October 18 to recover lost ground. Shall we not come to the last "Annual Meeting" of the Board with a full treasury, and with the assurance that the Woman's Board of Missions has met its obligations in its traditional manner? Presidents and Treasurers, look well to your laurels!

THE W. B. M. P.'S ANNUAL MEETING

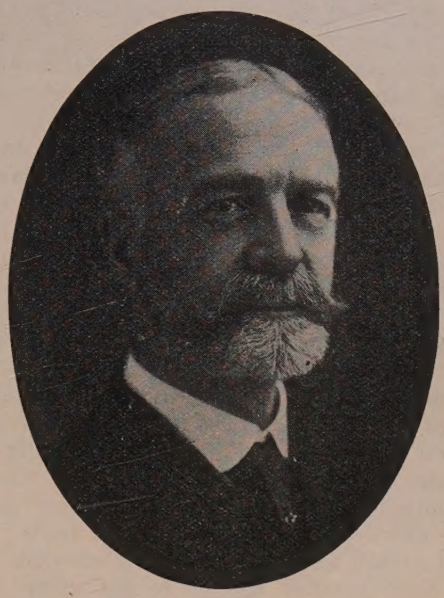
THIS will be the twenty-third annual gathering of our history, each one of which has had its own interest. The committee in charge of the program of this meeting which merges the Woman's Board of Missions for the Pacific with the American Board is determined there shall be no lack of enthusiasm, or loyalty, or of effort to sustain the cause which we shall continue to follow with abiding love and faith. The spirit of the W. B. M. P. as exemplified in the history of the past, both at the home base and in the field, will be carried over into the fuller, larger work of the future. The place is the First Congregational Church of Oakland, and the time is the third week in September.

DR. KELSEY PASSES ON

DR. HENRY HOPKINS KELSEY, after a prolonged illness, passed away on July 2 at Berkeley, Cal. In his death the Congregational churches lose a leader of vision and force, while the missionary interests of the denomination are bereft of a rare team-worker and friend. We are all the better for having known "Henry Kelsey." The editors of the *Herald* especially will miss his wise counsel and enthusiastic support.

Dr. Kelsey came into the official circles of the Board in 1915, when he became secretary of the District of the Pacific Coast. He entered upon his office at a time of great uncertainty, when important interests of the Board were being imperiled. By his courage, coupled with no little wisdom and patience, he was enabled so to adjust the work to new conditions as to establish it upon a firmer basis than ever, and to commend the cause of foreign missions to an ever-widening constituency. His ministrations to arriving and departing missionaries were of peculiar tenderness and value. Among the officials of the W. B. M. P. and of the State Conferences, the pastors of churches, the Congregational laymen and young people scattered over a very extensive area, he moved as an earnest exponent of the Board's ideals and work, beloved by all. Nor did he fail to prove his undying interest in home missionary affairs, or to coöperate heartily in many denominational and interdenominational plans and enterprises.

The Board is glad to express in this public manner its gratitude for the ten years of faithful, earnest, and telling service rendered by this devoted secretary.



REV. HENRY HOPKINS KELSEY, D.D.
As most of us knew him

GANDHI'S ADVICE TO THE MISSIONARY

BY CLIFFORD MANSHARDT

We received from Dr. Manshardt on June 14 this brief résumé of the Mahatma's recent message to the young missionaries of the Language School at Mahableshwar. What better advice to us all than "to learn the language of the Indian heart—the language of love"!

AT a recent tea given by the American Board missionaries at Mahableshwar, India, Mahatma Gandhi, who was in the center for a conference with government, made a brief address, speaking particularly to the missionary members of the language school.

He expressed his hearty approval of the desire of the young missionaries to learn the language of the country, and paid tribute to the linguistic achievements of the missionary group. He stated his regret, however, at the failure of many missionaries—in fact most of the missionaries—to learn the language of the Indian heart—the language of love.

This failure is the more disappointing because the missionaries come to India in the name of love, and the Indian expects, and has the right to expect, the manifestations of this spirit. The missionary preaches love, but how often his actions belie his words! "If the salt have lost his savour, wherewith shall it be salted?" "If the ocean is on fire, with what shall we quench the flames?"

India has no place for the young missionary who comes simply to give. There is no giving without receiving. The missionary has much to learn from India's silent millions. Live among the people, said the Mahatma, be of them, learn of them, speak their language—but above all, learn the language of love.

GETTING AWAY FROM MISSIONS

By WILLIAM E. STRONG

This is Secretary Strong's first article following his return from the Deputation's visit to India. We hope for more. The sketches are by Mrs. Strong, who accompanied her husband through India and Japan and into China.

IT is easy work to arrive at a mission. The boat touches its pier, the train stops at a station; you are surrounded by smiling faces and outstretched hands; everybody eager to welcome and help the visitor.

Our Deputation's first approach to its task was at Bombay; and there they were on Ballard Pier waiting to greet us: missionaries, men and women; Indian brethren and sisters; with garlands to hang about our necks, and flowers to thrust into our hands; with abundant volunteers to carry our bags and to point the way, to see us through customs and to guide us to the motor cars that hurried us off to hospitable homes and absorbing programs. It being the day after Thanksgiving, they actually had postponed the station Thanksgiving dinner so that we should sit down with them that evening to the good cheer of the festival and its table. Overflowing happiness, great expectations, high purposes filled all hearts on that first night in India. There is nothing hard about getting to a mission.

It's quite another matter to get away. There is no lessening of cordiality, no falling off in attention; rather an increase in the outflow of affection and good will. That is part of what makes it so hard to leave. We parted from the Marathi Mission at Ahmednagar, in the midst of the annual meeting of the General Council, composed of missionaries and representative Indian pastors and other leaders. The afternoon before a never-to-be-forgotten Communion Service, administered by Drs. Potter and Jefferson, had signalized to all hearts the joy and power of Christian fellowship. As we waited for the train next morning, crowded around us on the station platform was the whole company—men, women, and children; with songs and cheers, with handclasps, and laughter and tears, with snapshots as we boarded the train and great waving of hands and of banners as it bore us away. It was not easy to part from the Marathi Mission.

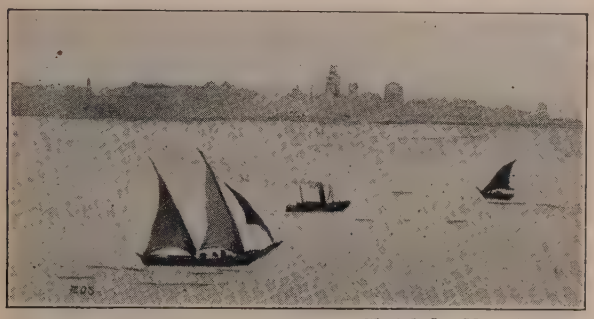
Nor from Madura or Ceylon. We left Madura also after several days of meeting with Mission and Council and with groups of laymen and of pastors; and after a few glorious days of rest and reflection at Kodaikanal, from whose cool heights of refreshing we looked down seven thousand feet to the plain stretching away toward the sea. Through the haze of its burning heat we could dimly locate Madura

THE DEPUTATION, AS IT LANDED AT BOMBAY, NOVEMBER 27, 1925

Left to right: Dr. Strong, Mrs. Strong, Mrs. Decatur, Miss Welcher, and President Potter

City, and more clearly Dindigul and Periakulam and other stations, earlier visited, where we had made or deepened friendships and shared with eager hearts the pressing concern as to local situations. We came down from Kodai to the dedication service of the new Webb Memorial Church in Madura, at which, in the late afternoon, were gathered all the people whom by that time we had come to know so well—Indian pastors, teachers, students, Bible-women with the smaller group of missionaries, and the people of the several city churches, 1,500 or more of them, crowding the sanctuary and demonstrating the vitality of the Indian Church. The next morning, on the Madura station platform, we got another send-off of affection, which gathered up the thoughts and feelings of our weeks together and bade us Godspeed as we moved on to Ceylon. We felt reluctant to leave Madura.

The memory of our leaving Jaffna brings up the vision of a picnic by the sea. The visit to the Ceylon Mission had been peculiarly heart-stirring.



Sketch by Mrs. Strong

FIRST GLIMPSE OF BOMBAY

For it had involved considering the American Board's necessity of retrenchment as it pointed to the gradual transfer of its responsibilities in Jaffna to the Tamil churches there. We had gone over at each station and with the mission as a whole, and with the Jaffna Church Council and with many and various groups representing special interests, the issues of the case; had discussed the bearings of such retrenchment on the fortunes of institutions and of the several agencies and lines of work; on the fortunes of workers also, as the withdrawal of some missionary families or individuals might be involved.

We had come to grips with hard and unwelcome problems, and had shared in the doubts and fears with which such radical changes were forecasted. We had rejoiced over the fine self-sacrificing spirit with which the missionaries contemplated the possible uprooting of their ordered lives and grieved over the anxieties and sorrow our coming had brought to these our friends in the missionary work. It was in such trouble of heart that we came to the end of our Jaffna visit. On that last evening, when all meetings and conferences were finished, they took us out to Lulu Harbor, where, with a background of palm trees, a lovely beach before and, beyond, the calm sea, whose waves came lapping on the sand at our feet, we put away for a time all troublous

Sketch by Mrs. Strong

TEMPLE AT AHMEDNAGAR

thoughts and expanded our souls in joy of friendship and in underlying faith in the goodness of God. We ate our food in gladness, sang our songs with mounting cheerfulness, watched the silver moon light up its path across the sea and through the darkening grove of palms, till it was time to rise, join hands, sing "America" and "Auld Lang Syne," and go back to those hospitable homes for our night's rest. The next day another station platform was crowded with those in whose company we had lived and striven in days of serious concern and to whom we had come to feel bound by most sacred ties. Certainly it was not easy to leave Ceylon.

It hardly needs now to be said that the great trouble in getting away from missions comes from the sense that one has not relieved the need, much less it is likely the desire that gave special emphasis to his welcome. He was met as one coming to help;

Photo by Hugh Hubbard

STILL SMILING AFTER SIX MONTHS OF IT

Dr. and Mrs. Strong en route from Tientsin to Peking, China, in a bus

to face a situation and to point the way out. The situation remains; and the visitor from whom so much was expected leaves. He cannot but carry an uncomfortable feeling that beneath those hearty, cheery, good-bys lies a silent sense of disappointment; and that when he is gone and life and work are taken up again after the excitement of the visit, that disappointment will waken to some active protest.

Sketch by Mrs. Strong

DHANUSHKODA: THE LAST BIT OF INDIA

More particularly he thinks of those Indian and Ceylonese leaders who cannot be disabused of the idea that one who comes directly from rich America and from the American Board headquarters and as the appointed representative of the Prudential Committee must have authority to speak decisive words and to determine specific actions; so that if he only would, he could set right all wrongs, grant all requests, provide all needed funds; to whom they come, therefore, with their appeals, for themselves, or their work, or their communities.

He who departs from such groups of trustful and eager advocates, unable to relieve their wants or even in honesty to put them off with vague promises or general assurances of better times just ahead, cannot go jauntily on his way. He has realized close at hand the size and difficulty of the task in these fields; has seen the need; what a small addition of workers or of funds would accomplish; what waste of time and strength is due to the lack of a little more provision for efficiency; what meager outfit of training, equipment, and support is accorded to those native leaders who are set to build up and energize the Christian church and community; and how natural and worthy is their appeal for help. He cannot turn his back on all this and move on

Sketch by Mrs. Strong

THE BEACH AT LULU HARBOR, CEYLON

quite undisturbed to renew the experience in fresh surroundings. It has not been with light-heartedness that the Deputation has exchanged good-bys with the missions it has visited. If its task *with* them has been somehow completed, its task *for* them looms ever larger, and more difficult. How shall it make the good people at home see what it has seen and feel what it has felt, and act accordingly?

THE WORLD WINDOW

By C. H. P.

Burying the Babies

The Secretary of the Shanghai Public Cemetery wrote recently to the Secretary of the French Municipal Council: "Perhaps you are aware of the age-old Chinese custom of not burying their dead children. The corpses of children up to the age of ten are invariably wrapped up in rags, tied round with matting or heavy paper, and in many instances simply in plain paper, carried to the outskirts of the Settlement, and thrown by the wayside. This unsanitary and regrettable custom is attributed to a superstition that, if decent burials are given, the spirits of the dead children would return to take away with them their companions of this world. . . . Our Association has been organized to cope with this lamentable state of affairs in maintaining a corps of trained coolies who go out daily to different parts of Shanghai, Chapei, International Settlement, and French Concession to gather up any bodies they may find and bring them to our headquarters in Chapei, where they are placed in coffins and buried in our own cemetery."

A Mohammedan Festival

The Moslem World contains an account of the Moharram festival in Lucknow. In the procession groups of men, numbering each from a dozen to fifty or more under the leadership of the priest, shouted "Hussain! Hussain! Hussain!" as with their hands they struck their naked breasts. In many cases the constant pounding wore away the skin so as to leave the raw flesh exposed, while the hands were red with blood. On reaching the cemetery the actions of the men became more frenzied. The leaders distributed among them wooden handles to which were attached chains, each of which was armed with about a dozen knives several inches in length. At a signal the men, with shouts of "Hussain! Hussain!" beat themselves with these flails, first over one shoulder and then over the other. As the knives struck the back, blood began to flow. Another group of devotees flourished long swords. With these they slashed their foreheads, so that their faces were soon crimsoned and their eyes blinded with blood. Those that fainted were revived by having water thrown upon them or they were carried away by their friends. Then came a group bearing a black coffin. Preceded by others carrying knives and chains, they went into the mosque. Europeans were not allowed to enter, but could hear cries of the wildest excitement and the sound of the knives and chains falling upon flesh. Soon a man came out with bleeding and lacerated back, who fell exhausted to the ground. No one seemed to pay any attention to him.

Japanese and Americans Contrasted

No other two contiguous nations are more unlike than the Americans and the Japanese, according to Captain Hironori. America is an extensive country sparsely peopled and so an importer of immigrants, while Japan is a small country densely crowded and an exporter of emigrants. In the United States equality rules in society and liberalism and progressivism in politics, whereas in Japan society is cut up into classes and politics are dominated by militarism and conservatism. Americans, Captain Hironori finds, are outspoken and frank, while "we are silent and gloomy. They are apt to laugh and play pranks; we are disposed to take offense and get angry." He considers that Americans attach greater importance to substance than to form, while the reverse is the case with the Japanese. The only points of resemblance, perhaps, are that neither country has had any experience with real international difficulties and that both are willful and self-conceited. These differences, he maintains, are no reason why the two nations should disagree and quarrel. There is really no cause for us to go to war with each other.

Happy Lepers

"What Krishna cannot do, Christ can," remarked a devout Hindu, who proposed to the missionaries that a home be built for lepers. And so the Dichpalli came into being. All sorts and conditions of men—Brahmins and outcasts, university graduates and ignorant villagers, magistrates and criminals—are there in an amazing medley. Eight languages are used. From the jails of Haidarab State all prisoners suffering from leprosy are sent to this place. "A leper home," says *The Foreign Field*, "under the old conditions was a heartbreak. Now, thanks to the modern treatment of the disease, all is changed. It is hard to conceive a happier place on earth than Dichpalli." In the Lads' Hostel there has been no failure in effecting a cure within from six months to two years. While undergoing treatment the

patients are taught some useful occupation. On the playground abundant energy is shown. The Dichpalli Home takes pride in having the first leper football team in the world. The Christian influence of the institution is strong. One day a Brahmin from a high-caste family, a cultured university graduate, was seen scrubbing the back of a man belonging to the lowest caste. To some remark made to him, he said, "Why need you be surprised, sir? These English ladies render similar service for me and such as I. Why should I not serve my brother?"

Contrasted Scenes

A political meeting was being held in a crowded hall in Bombay, when some one called out that "untouchables" were present. The orthodox Hindus at once fled from the threatened contagion, and the chairman was left to face three fellow-citizens of the despised class who remained crouching in a corner of the hall.

Recently there was played in Bombay the last of a series of cricket matches between Hindus and Europeans. The former had six wickets down and their score was 125 below that of their opponents. Then Kelley (only his name was Vithal) was "at the bat." The others were such weak players that little could be hoped from them. In the presence of one of the most excited crowds in the history of Indian cricket he made 97 runs, and those of the others carried the score beyond what was needed. Says the *Dnyanodaya,* "It was a great match, brilliantly won, and will do not a little to give the untouchability nonsense a good knock on the head." The Revenue Member of the Bombay Government, in a speech congratulating the team on its victory, reminded his hearers that the one who made it possible was a member of one of India's despised, depressed classes.

Religion in American Samoa

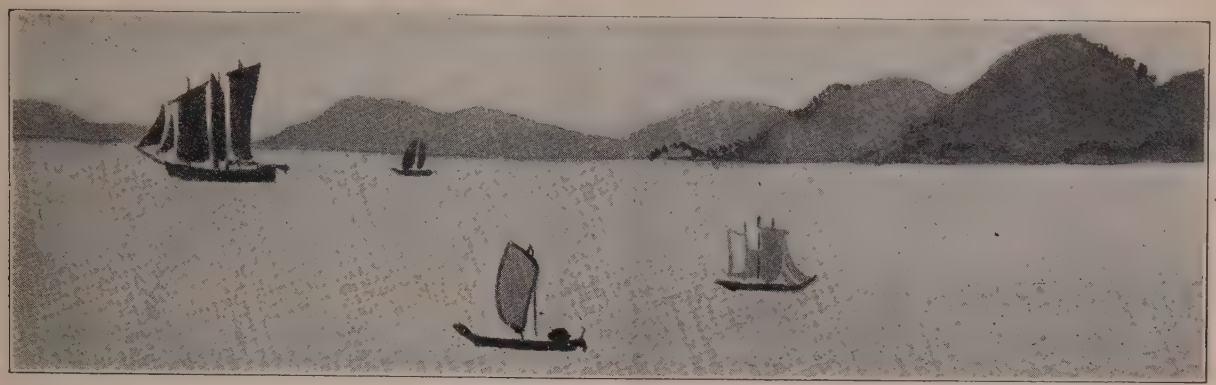
According to the Dearborn *Independent* the church membership, including the children, in the American section of Samoa is divided as follows: London Missionary Society, 6,783; Roman Catholic, 860; Wesleyan, 180; Mormon, 270. The astonishing thing is that, when these numbers are added, their sum is 8,093, while the whole population as shown by the 1920 census numbered only 8,058. The fact that the church statistics are those of a year later may account for the phenomenon. Practically all the people profess to be Christians, attend church, and have family prayers. All the religious bodies mentioned, with the exception of the Mormons, are self-supporting. Missionaries are sent out to other islands. The latest official report of the Governor remarks, "It is said that all Samoans are able to read and write, but their education is extremely limited except as to the Bible, with which they are more familiar than is the average American."

Ekitelo

A gathering named Ekitelo is held semi-annually by Christians in Congo. On the day before its opening recently the paths leading to the place of assembly were filled with people carrying all their household effects on their backs, they having no way of locking up their possessions when away from

Sketch by Mrs. W. E. Strong

Pagoda Anchorage, Foochow, China



Sketch by Mrs. W. E. Strong

OFF KOBE, INLAND SEA, JAPAN

home. The next morning the people approached the church from five different directions, each group singing a different song. The meetings continued for a week. In addition to various religious services, which included the baptism of two hundred and twenty-seven persons and the marriage of twenty-three couples, there were classes for the training of evangelists and teachers, sewing classes for the women, and an exhibition of articles that the people had learned to make. Among these were baskets, raffia cloth, fishing outfits, clothing, chairs, native razors made by shaping the iron with clumsy tools, etc. At the close of proceedings the people again shouldered their possessions as they set out for home, shouting their good-bys until they were out of sight.

AMERICANS IN SHANGHAI

The largest community of Americans outside the United States is found not in London, or Paris, or even Manila, but in Shanghai, where more than 4,000 of our fellow citizens are engaged in trade or in missionary work. The increase has been 100 per cent since the War. Their enterprise is shown in the fact that during the past six years they have built a school for their children, costing nearly a million dollars; a downtown club, costing half a million; and a union church, for which they raised $250,000. In addition they have the following organizations: a Rotary Club, a University Club, a D. A. R., a Mothers' and Teachers' Association, a Woman's Club, two volunteer military companies, a branch of the Legion, the Spanish War Veterans, an "Ad" Club, and a Y. M. C. A. Most of the mission activities head up in the Mission House, a modern and attractive building in the heart of the business section, which is one of the adornments of the city.

GLIMPSES

Missionaries in Malacca recently inaugurated the first tennis tournament for women ever played in that part of the world. The poise and self-control shown by the Christian students engaged in the games is said to have greatly impressed the spectators, among whom were some of the leading people of the town.

The newly issued Annual Report of the Chinese Post Office states that, in spite of countless obstacles, the Post Office carried over five hundred and twenty-five million articles of mail matter during 1924, which is an increase of approximately forty-nine million on the previous year.

The "Sun Yat-sen University" has been opened in Moscow for the education of Chinese. It has 250 students, among them being 40 women, all members of the Kuomintang party, who have been sent to Moscow by the Chinese revolutionary organizations. The *Izvestia* states that the students will chiefly study "the theory and practice of revolution."

The Omi Mustard Seed tells of a celebration held last Christmas in a Buddhist hall at Hikone, Japan, by Buddhist priests, who wished to give the pupils of their Sunday school a share in the enjoyment of the Christian spirit. An international color was given to the gathering by the presence of American, German, and Japanese professors of the local government college.

Rev. J. A. Ross of the London Missionary Society has had much success in finding new ways by which the people in Central Africa can find profitable employment, and thus prevent such breaking up of families as has resulted from the men's going to the distant mines. From the Kambole District a full carload of cotton has just been sent out, the first result of one of the new industries.

For the first time in the history of the Catholic Church, so news dispatches from Rome assert, Chinese clergymen have been elevated to the rank of Bishop. Father Tchas, apostolic vicar at Suanhwafu, has been named Bishop of Vaga; while two apostolic prefects in China have also been made titular Bishops of Esbon and Cotenna, respectively.

RANDOM REFLECTIONS IN PEKING

By ROBERT BARTLETT

Excerpts from a circular letter written by Mr. Bartlett of Yenching University just before Peking changed sides this spring.

I

IN my class on the Bible as Literature we have just concluded our study of the Wisdom Literature. The Chinese like Job, Psalms, Proverbs. They are a great deal like the Hebrews. One of their chief traits is MONEY. This is not confined to the Hebrews of Biblical times, of course. Money is the talk here. The most popular god at the New Year is the God of Wealth. Every shop and individual seems to make his offerings to this high deity. Even worship has its pragmatic foundations. A Chinese will barter and harangue if he is buying a penny's worth of candy. He will argue himself hoarse to save one copper—a third of a cent. Through and through, the Chinese are practical people. They do not waste time over religion or government. They grab for the money and the bare essentials of life. The struggle to make a living is so hard for the mass that it is impossible to talk of education or spiritual uplift. Life is hard, an old story, and men are fundamentally interested in the physical basis thereof. Confucius said, "We cannot know about Heaven or Death, let us concern ourselves with the world about us." So most of the philosophers have kept their feet close to the ground and their noses to the grindstone.

Let us get back to Wisdom, which is much better than fine talk of merchandizing. The Chinese are not philosophers; they want it boiled down into a plain and workable maxim, just as the Hebrews did. They have much of common culture. In my Modern Western Philosophy class I find what a little interest the modern Chinese students have in metaphysics. They are rather noted in the West as contemplative brethren, but at present they are passing through a revolt against speculation and pure thinking. We have just one student majoring in our Philosophy Department.

II

I find that my class in Modern Western Fiction is most interesting of all. We are just now bound up with the ideas of Thomas Hardy. He has the melancholia of a Chinese poet, but he has the real connection with struggling life. Chinese literature is too formal. Poetry is too confined by form and reference. There are few great novels. The dramas are so highly symbolic that one has to be a careful student to understand their full significance. I think the young Chinese writers will learn a great deal from our Western realists. The Literary Revolution is now an accomplished fact. I heard Lin Yu Tang, a prominent writer, say a few days ago that the old school could no longer fight the vernacular movement. I find a real and hopeful interest among the students in Modern Western Literature.

III

The Peking government is so disorganized and bankrupt that nearly all of the city and national schools have closed down for lack of funds. At this time the mission schools may be appreciated by the student world. We run our schools in a sure, business-like way and really teach. The National University here runs classes when the professors feel like coming, and when there is enough coal to get the classroom up to 30F.

After living in Peking for this period of time, I have come to feel that China cannot get out from under her stifling burdens until she can throw off the officials. There is no President and no Parliament. The struggling Chief Executive keeps changing his Cabinet almost every month. He is forced to shift according to military developments. If Chang Tso Lin is in the ascendency, he will boost in a group of Manchus. If Wu Pei Fu's stock goes up, he will have to drag in a little new blood to please General Wu. If the dark horse, Feng Yu Hsiang, hangs on in his mysterious way, he will plan back and forth in ceaseless routine.

Nearly all of the Chinese officials are sharks at Chinese chess, and I see why they make it a point to master the game well. China has not been in such a bad condition for sixty years—since the terrible Tai Ping Civil War. There is no use covering up the actual facts and trying to convince ourselves that there will soon be education and prosperity in this land. The military system has run so far that it will take many months to disarm and disband, after "the Leader" appears.

IV

Among the Strong Men of today there seems to be only one who has promise, and that is Feng Yu Hsiang. I don't believe it is wise to noise the fact that he is a Christian. He may be a very poor one, and even a scoundrel. Certainly he has the best-ordered men and the only platform for development. His People's Army is the only army which does not loot, feed off the people, and drift about as lazy parasites. They labor and serve the nation.

In the South, Chang Chieh Shih has a People's Army, which seems to be more bound up with Communism and Radical ideas, but is working on the principle of rebuilding the country. The only able political party in the field is the Kuo Min Tang, People's Party. It was founded by the late

Dr. Sun Yat Sen, whose death was celebrated by great mass meetings all over China yesterday. This party is now divided into two groups: Radicals, who lean to Russia and Soviet ideas; and Conservatives, who try to follow Dr. Sun and keep clear of Communism. Feng belongs to the second group. The first includes some of the finest intellects of China. It is easy to be a radical in China. I would be one. There is so much to be done that it never can be accomplished except through demanding a great deal more. The radicals are sincere and able men. They may be able to start some genuine reform.

V

I have been translating a great deal of material from the writings of these intellectual leaders. As a rule they are opposed to religion, not only to Christianity, because it is too closely bound up with the reactionary tendencies of life. They champion science as the first necessity. The Nationalists want patriotism first. The Communists want internationalism, and organization through labor groups. Each group is accomplishing some good. Certain movements have been launched against militarists at home. Last spring the rage was anti-Imperialism abroad. The leaders are now addressing attention to the war lords at home. The Chinese people are practical and will get the armies in control some way. I don't think we need to worry about China becoming Red. The most radical theories would not go far in slow moving China. Let any theory work that can save the country from these horrible and futile wars.

VI

I still believe that Christianity is indispensable to China. The only religion here is animism and superstition. The educated man has no religion. He does not know what worship is. There is only one religion which can meet the New Thought, and it is Christianity. There can't be denominations. There will be a new Church, separate from us, and no doubt very different, but it will be Christian in spirit, and that is what we want. The Anti-Christian movement is not based on philosophic reasoning. Fundamentally it is based on nationalistic feeling. There is no place for a foreign religion, but there is a place for the religion of Jesus, interpreted freely, as we ourselves have done. There are a good number of able Chinese who are at work, and more are coming on. We can soon step aside and let them do it all much better. Our university is going to register under the National government and become a real Chinese school. More and more Chinese are being added to the staff and fewer Westerners. We are to have no compulsory Bible or religious study, no compulsory religious service. We do not plan to force students to become Christians through scholarships or unfair emotional attacks. This is the basis of the new missionary school, and it certainly promises a great deal more good than evil.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of June, 1926				For the Calendar Year February 1 to June 30, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$23,902.00	$30,608.00		$6,706.00	$177,758.00	$154,545.00	$23,213.00	
W. B. M.	15,753.00	22,697.00		6,944.00	111,097.00	116,632.00		$5,535.00
W. B. M. I.	11,302.00	10,700.00	$602.00		55,715.00	58,404.00		2,689.00
W. B. M. P.	1,380.00	836.00	544.00		7,632.00	13,942.00		6,310.00
C. E. S.	7,454.00	5,468.00	1,986.00		33,776.00	29,859.00	3,917.00	
C. B. Society	10,295.00	8,299.00	1,996.00		51,933.00	41,294.00	10,639.00	
C. H. M. S.	8,696.00	10,601.00		1,905.00	59,477.00	60,983.00		1,506.00
A. M. A.	19,092.00	13,099.00	5,993.00		79,702.00	80,124.00		422.00
C. S. S. E. S.	7,054.00	7,167.00		113.00	17,350.00	17,496.00		146.00
C. B. M. R.	6,496.00	7,198.00		702.00	26,903.00	22,386.00	4,517.00	
Annuity Fund	1,732.00	1,066.00	666.00		8,290.00	6,158.00	2,132.00	
Foundation	2,893.00	3,477.00		585.00	14,299.00	14,627.00		328.00
Totals	$135,141.00	$121,216.00	$11,787.00	$16,955.00	$643,932.00	$616,450.00	$44,418.00	$16,936.00

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.
The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

AN EXPERIMENT STATION WITH CHILDREN

By GERTRUDE E. CHANDLER

The new graduate school of the Madras Christian College for Women is called the Women's Christian Training College, and is similar to Teachers' College of Columbia in its aims. Miss Chandler, who is in charge of the kindergarten teacher-students, came to her post from Capron Hall, in Madura, where she is still sorely missed. She wrote, after beginning this new kindergarten: "It has paid to go in and have entire charge of the children myself for these two months, for they are the very poorest material, and certain students have admitted frankly that it was all they could do to touch some of them, especially the sweeper children, till they saw me doing it every day."

OUR little ones of the Marion Holden Kindergarten have such a wonderful big playground within the limits of our college compound and are so completely isolated from the more crowded sections of the city that it is rather amazing to see how few of the common epidemics have touched them during the last two years. No chicken pox, whooping cough, or measles as yet. But when the damp, rainy weather sets in, fevers and colds rage furiously, and the children get to looking so thin that this year we felt that we must try the experiment of providing milk.

Miss Gertrude Chandler and Her Pals
Devouring the new reading books

Nothing was said beforehand, but when school reopened after the September holidays, great was the amazement over a pretty new green tray laden with small white bowls. "What are they for? Are we going to paint? Are they for washing our hands? Are they for washing our slates?" were some of the questions asked. At ten o'clock the milk arrived and a new order of procedure was announced. Tables were arranged, the number of children counted, the right number of bowls arranged on the tray, the milk poured out as evenly as human eye could make it. Two of the older children were asked to carry the cups around, one by one, without spilling a drop.

The expressions on the faces for the next five minutes were a most interesting psychological study. Eating together in this formal way was rather a fearsome performance, and many were shy about eating in my presence, though I tried to make myself as inconspicuous as possible and appear very busy in other parts of the rooms. Two children promptly announced that they did not want any milk and were told, rather to their surprise, that they certainly did not need to drink it if they did not want it. Another boy quickly enough commented, "That's good. There'll be more for the rest of us," and the laugh that followed "broke the ice" for them all. Then came all sorts of comments about milk. Some did not know the taste of it, never having had any since they were old enough to remember. Some of them had very wise and philosophic remarks to make about the value of milk which would have made students of hygiene chuckle. The baby of our group—a wee little three-year-old—gulped down her bowlful, and her eyes showed such bliss and content that I wished I could pour about five bowlsful down her little throat.

But the end of new thrills was not yet. Great excitement prevailed when I said that we were going to wash and dry and put away our pretty bowls right in kindergarten every morning. Washing one another's dishes is not custom in India, but helping Teacher as she washed for all proved too alluring an occupation to recall conventions.

Suffice it to say that lunch time is a very important part of our program now and all the children look forward to it most eagerly. To supplement their milk they are allowed to buy *appams*—a kind of Indian cake made of rice flour—and the children's favorite game is to get all ready for lunch and then keep breathlessly still to make the *appam* woman think there is no school at all until she gets right to our door, and then such a whoop as they raise to surprise her. She enjoys the joke hugely.

As a teacher it has been a revelation to me to see how many valuable lessons the children learn through just this simple process of having a wee meal together. The tiniest tots are the most particular as to how the tables are fixed and the quickest to see the slightest speck of dust, and then, how the children jump on each other for spilling! One bowl has been broken during the year and the way the offender has his crime rubbed into him every single time the bowls are counted out is a

much more effective punishment than anything Teacher could have invented.

Thanking God for food, sharing *appams* with each other, discoveries as to what food does for us and conversations as to why some food helps and some food makes us sick, all come in so naturally that it seems to me one of the most precious periods of the day, and the results that every one can see in the better health of the children more than compensates for any extra cost.

The class has divided itself very naturally into three groups, and with the help of an assistant teacher it has been possible to have an afternoon session for the older children, giving them much more to think about. Miss Devasahayam, a co-worker on the Training College staff, has thrilled these second-graders by her beginnings in Geography, and has also had the joy of introducing a new set of Geographical Readers prepared by her mother, a teacher of long experience, and to see the youngsters make a dash for the books before school begins is proof enough that there is something in them which touches their level.

Practice teaching for the Training Students was very difficult to manage this year, as all those who were preparing for children's work were from the west coast and spoke Malayalee, while the children speak Tamil. Fortunately we had a few Tamil students in our family, though, and they, with Miss Devasahayam, have been a great boon to the mothers on Saturday afternoons; helping some to learn to read, others to learn to sew, and giving suggestions about more economical ways of preparing food and using their money, telling stories, and playing games. The games, especially, seemed to be such a joy for these women, who have so few real frolics in their lives once they are married.

Old Students' Day came around, and this, too, was a sort of stepping-stone to greater things for the kiddies. They gave their first public dramatic performance, acting out the story of Gautama Buddha.

One of the indigenous Indian games is called Kolattum—the beating of brightly colored sticks with rhythmic steps and singing. This the older children did around a Maypole with streamers of red, blue, yellow, and green, and it was a very gay little sight. Then all the children, big and little, joined in the jolly folk dance "Jump, jump, jump, Jim Crow."

CURIOUS THINGS TO EAT

(*For the youngsters, that is, the article, not the edibles.*)

WHEN you have been reading a book of travels or stories of mission lands, have you ever felt like agreeing with the Scotch laddie in Stevenson's "A Child's Garden of Verses," who said to the little foreign children,

> "You have curious things to eat;
> I am fed on proper meat"?

Just stop a minute, then, in the midst of the Thanksgiving or Christmas feast you are enjoying, to remember that 'most any child in any country outside of the United States would think your roast turkey and cranberry jelly, your sweet potato and pumpkin pie, very "curious things to eat" indeed; and your breakfast of grapefruit, Johnny-cake, griddle-cakes, perhaps, "curiouser and curiouser." While a Hindu child would be perfectly horrified to see you eating your every-day dinner of roast beef, since his religion forbids him to eat beef.

He would be even more horrified than you would be could you watch a group of outcaste children in India gathered around the holes in the mud where the mother white ants have laid their eggs. "Hoo, hoo, hoo, hoo!" they cry shrilly; "Hoo, hoo, hoo, hoo!" They are calling the white ants from the ground. And, strange as it may seem, up come those fat, juicy mother-ants to the top, where they are quickly snatched, clapped into a tin, and taken home to be put into the curry which is eaten on rice at noon.

Perhaps you would think at once of "Nobody loves me; everybody hates me. I know what I'll do—go out in the garden and eat worms. Yesterday I ate two long green ones and a fuzzy, woolly one." Honestly, people in Africa *do* eat "fuzzy, woolly ones"; some of them are very fond of caterpillars. They dry locusts, too (locusts look like grasshoppers), and eat them by handfuls, as you would eat salted nuts.

After all, these things are eaten by people who are poor, or who cannot get the great variety of meats and vegetables and fruits that are found in all our markets. But if you were invited to dinner by a rich man, a mandarin, in China, you might have set before you eggs that have been preserved underground for ten years, and roasted tips of stag-horns, and broiled spiders, and ducks' tongues, and the candied eyes of fishes and tigers. Birds-nest soup, with plover's eggs floating in it, would be served. This is really very good; the birds' nests are made of something like gelatine; when fresh and new, they are white and tempting, and are very expensive. All these queer things would be served in dishes of beautiful porcelain and lacquer. And all the ordinary meats and fish would be perfectly cooked and daintily served.

Do you think you will enjoy your special *American* delicacies the more when you know how odd are the special delicacies of other countries?

Faculty and Students, Silliman Bible School
Mrs. Channon in Center

THAT missionary work in the Philippines differs in many respects from other fields. It is not a problem of getting the Gospel before the minds of the people, but it is, rather, the meeting of an unusual demand from the people themselves, for religious instruction, education, and freedom.

THAT three factors have contributed to produce this unusual situation, and for the last twenty-five years there has been a fine piece of team work between these three forces, namely: (1) The American Government, through its splendid representatives, (2) the Public School System, with its thousand American teachers, and (3) the Church of America, through its missionaries.

The unusual high character and ability of all the public men from America have not only won the hearts of the Filipino people and allayed their bitterness and disappointment following their defeat by our armies, but they have inspired them with gratitude and respect for America's generosity, and a fervent desire for real independence.

A thousand fine spirited American teachers selected for their ability and record came to the Philippines in 1902 on a single steamer, the army transport *Thomas*. They found an illiterate people speaking seventy-five or more dialects. They planted the public schools all over the islands, and have trained a fine corps of twenty-five thousand Filipino teachers, and have enrolled in the schools today a million, two hundred and fifty thousand children. And all this is being done in the English language. In addition, they have sent thirty thousand of their graduates into training in the universities and colleges in the city of Manila alone.

The whole people are aflame with the desire for an education so long withheld from them. And they are revealing an unexpected ability to master it. The high schools are unable to take care of the thousands that come to them from the grade schools, and scores of private schools are springing up everywhere, while hundreds are coming to the United States to complete their education.

From the very beginning the missionaries, also, from the various American churches, have manifested an unusual spirit of coöperation and fellowship. They first allotted among themselves distinct fields for denominational work and responsibility. They then formed a Union Evangelical Association, not only for the study of problems and the field and mutual helpfulness, but also that their evangelistic effort might be more effective. They have also kept before themselves, as the goal, the founding, not of sectarian churches, but eventually a united Filipino, self-governing Protestant Church, which seems about to be realized.

A Union Theological Seminary has been founded in Manila, with representatives of the various denominations upon both the Board of Trustees and the Faculty. And at Dumaguete there is a Union Bible School for the training of religious workers for the Presbyterian and Congregational fields in the southern part of the Group.

THAT to the American Board, the last denomination to enter the field, has been allotted Mindanao, the second largest island in the Group.

This is a great and important field, with already a million people almost as yet untouched by the Gospel. Four hundred thousand of these are Mohammedan Moros, among whom nothing has been done. And two hundred thousand are primitive pagan tribes, among whom just a beginning has been made. The rest are Filipinos living along the coast line and among whom the American Board Mission stations are located. But the mission force, consisting of two ordained men and two doctors, each with a mission hospital, is utterly inadequate to care for the field already entered.

To increase our problem and opportunity, immigrants from all over the Group are constantly pouring in by the thousands. In a few years at the most Mindanao will have not less than five millions of people. Scores and scores of places are already calling for pastors in new settlements where twenty or fifty Christians may be found who have come from other islands where the Gospel is known. These places, with a pastor and one or two years of assistance, would readily become self-supporting churches in rapidly growing communities. To neglect these little groups of Christians now is to let them become scattered and lost in the growing community.

THAT in trying to understand the present opportunity, we must not forget that the Filipino people are just now in a peculiarly receptive mind and ready, if not eager, to listen to the Gospel. Education and the wonderful progress of the last twenty-five years has weakened the force of old beliefs and superstitions, and made them eager and ready for new ideas. We must not let this period pass without giving them a real understanding of true Christianity and its essential value in the nation's life as well as the individual. We must not deceive ourselves by thinking that we can give them education first and religion afterwards. And it is especially true that while we are educating leaders, we must see to it that they are also Christian leaders.

THAT fortunately the Filipino has given abundant evidence of ability for leadership. And although the time of his training has been very short, it has not been without striking examples of loyalty, consecration, and devotion to Christian ideals. Not less than a dozen Filipinos have already volunteered for mission work to foreign shores.

In the early days of Silliman Institute a young man named Simon Ygloria was forbidden by his father to attend this Protestant school, but a little later was selected, among others, to be sent to the St. Louis Exposition. Here, fortunately, he became acquainted with a Young Men's Christian Association Secretary, who led him to church and to Christ. Upon his return to the Philippines he was baptized, and attended school at Silliman; afterwards at Manila Union Seminary. He was the first missionary from the Philippines to any other country, going to Hawaii to work among his fellow countrymen on the sugar plantations. Although quiet and self-effacing to an extraordinary degree, Mr. Ygloria exerted a strong influence upon all those with whom he came in contact. Speaking several dialects, as well as English, and as an editor of a Filipino paper, his influence was island-wide. With his high ideals, he strove to save his countrymen from temptations under new conditions. But after nine years of

"As the Mountains are Round About Silliman"

THE UNION BIBLE SCHOOL AT SILLIMAN

Here the Board coöperates with the Presbyterians. From this school go evangelists to Mindanao.

SILLIMAN BOYS ACTING THE PART

strenuous work he broke in health and died of tuberculosis. He was buried with such distinction as no other Filipino has ever received in Hawaii. And even in his death he caused many Filipinos to pause and resolve to be an honor to their country.

THAT the Silliman Bible School, in its first four years, has sent out twenty pastors who are doing good service in nearby churches.

THAT the Filipino pastor is proving himself a passionate speaker, with high inspiration, and will surely develop capacity for leadership. This is the imperative demand of the hour—*spiritual leadership.* Once let the Filipino people be obsessed with a desire for political independence merely, or even education alone, and the task of guiding them into a spiritual life will grow immeasurably more difficult. Religion must keep pace with education, if the nation is ever to be free.

DR. LAUBACH RAISES QUESTIONS

When Dr. Mott recently visited Manila to hold a conference on Christian work in the Philippines, Dr. Frank Laubach raised questions that were deemed by his colleagues too controversial and political. To him they were not—and are not—problems so much as vital, moral issues, with the exception, perhaps, of the last question. Dr. Laubach feels the need of having them answered NOW, since his conduct must be based upon them.

1. One of the most fundamental questions in this world today is whether Christians are to sympathize with the insistent demand of Temperate Zone peoples that they will have the products which the tropics are capable of producing; that since the tropical peoples are easy-going, unambitious for wealth, almost stagnant from a material point of view, they must step out of the way, allow the energetic peoples of the temperate zones to exploit their lands, import labor from temperate zones, and incidentally, perhaps, give to the peoples of the tropics more of the comforts and luxuries of modern civilization than they now enjoy; or whether Christians are to sympathize with the attitude of tropical peoples that this land is theirs, since they were on it first, that they are under no obligation to develop it more rapidly than they wish, that they owe it to themselves and their children to keep out immigrants with whom they cannot compete any more than Americans in California can compete with Japanese, and that their attitude of satisfaction with a moderate income and a simple life is more Christlike than the mad passion of the temperate regions for ever more luxuries, ever more display, ever more activity.

Underneath these two conflicting points of view lies climate. The tropical peoples move slowly to keep cool; the people of colder climates move fast and long to keep warm, and lay up for winter to stave off starvation. Each class thinks his habit is ideal. The cool climate is trying to force its habit upon the hot. Shall Christians say with ex-President Taft, "The Philippines for the Filipinos"?

A missionary loves the people with whom he lives. He profoundly believes that he is the best Christian when he loses his national prejudices and defends the natives. Is THAT, after all, the *world view?* What we desire (one may insist) is the largest possible number of people living the most abundant possible life in the year 2000 A.D. It makes no difference whether they are Malay people or white people or Chinese people, or a mixture of all races, if that will produce the best possible human product.

I love the Filipinos. I want the Philippines for the Filipinos. But am I right? Should they not have to stand aside when the demand for expansion, the demand for the products of this soil, affects ten times as many people as are here—people who by

their intermixture with Filipino blood will make a more progressive race than the Filipinos now are?

Is progress better than contentment? Is Christianity hitching her wagon to the swiftly moving star of material progress, etc.—or do we missionaries do well to smile complacently at all this conflict of races and ideals, and regard it as out of our province? Is neutrality Christian?

As Christianity confronts this fundamental conflict, WHAT IS CHRISTIANITY?

This is not abstract philosophy. I need to know in order to know what to do tomorrow. On my desk lies a slashing indictment of the prostitution of American idealism to cheap tires and sugar. Shall I send this article to the *New York Times?* That is my practical question.

2. The real issue underneath the political agitation in the Philippines at the present time is the deeper question of land tenure. Shall the public domain be homesteaded out to small Filipino landholders or shall it be given over to great American corporations? The Filipinos offer American business leases on land for twenty-five years, with the privilege of renewal for another twenty-five years. American business does not like that. American capital insists upon permanent ownership and upon unlimited size to its holdings without necessity for immediate improvement. Regarding this question we are asked to keep silence and to shout loudly for "Christian brotherhood." The question in this country for missionaries is whether Christianity is chloroform poured on a feather, with which missionaries tickle the chins of the Filipinos, while America, big business, persuades Congress to pronounce upon the Philippines the same curse of foreign landlordism that has paralyzed Ireland for a thousand years.

3. When a moral issue becomes political does it automatically drop out of the Christian program, and is it the duty of the missionary both to ignore the question and enjoin the native church to ignore it?

4. Shall missionaries attack social problems or shall they refrain, hoping that native Christians will do this when they become strong enough? In the Philippines this question applies to war, militarism, usury, economic imperialism, exploitation of poor by rich, abominable working conditions, etc.

5. Shall American missionaries and Mission Churches send Congress a formal petition to base action relative to the Philippines upon the welfare of the Filipino people, and upon that basis alone?

6. Missionaries here fear that they may jeopardize their own standing with Americans, or that they may embarrass their Boards, who are trying to get money in America. How far shall missionaries be kept silent about moral issues by fear of the effect it may have upon the Home Boards' efforts to raise their budgets in America?

7. What shall be the missionary attitude toward racial intermarriage? Shall it be considered immoral, unfortunate, fortunate—or shall the missionary be without an opinion? Shall the mestizo children be encouraged to become natives, shall they be brought up in the foreign church and thus be taught to regard themselves as foreigners, shall a separate class be created for them—or shall we be opportunists and leave the matter with God?

8. Shall missionaries purchase the approval of fellow foreigners by maintaining silence about the morals, business practices and teachings of foreigners?

9. If an individual missionary feels that his fellows are unconsciously paving the way for imperialism, does he owe it to them to maintain silence until he can persuade his colleagues to go with him?

10. Shall a mission board silence a native pastor who is an agitator for independence either by threat or by transferring him to another station?

11. Is silence in the presence of a great wrong equivalent to tacit approval?

12. Have or have not missions too much saved themselves by failing to try to right injustices?

13. Can a Mohammedan become a Christian without ceasing to call himself a Mohammedan? Can there be a Christian Mohammedan?

A Part of the Philippines Mission

Seated: Miss Fox, Mrs. Augur, Mrs. Woodward. Standing: Mr. Augur, Dr. Laubach, Mr. Woodward. Also some promising futures.

The Merritt Home, Pilgrim Place, Claremont, California

THE FURLOUGH

By WILLIAM EWING

Dr. Ewing, at our request, has supplied us with some data on the Pilgrim Place in Claremont, in which the Board is interested. He emphasizes, as would we, the advantages of these homes for missionaries, "active" and "retired," who find the climate of Southern California particularly well adapted to their needs.

WITH the scarcity of missionaries, each one is called upon for double or triple duty. This they are glad to do, but human endurance cannot go beyond bounds, and a respite becomes a necessity for efficient service, or for life itself. Hence the furlough, after a period of years, is absolutely essential. Very wisely, the missionary looks forward to it as the time for refurnishing and reinvigoration for larger usefulness. It should afford rest, recreation and inspiration. The Boards of the different denominations are giving this matter careful thought. We rejoice in the provision that is being made for workers of the American Board. The Auburndale Home is rendering important service. The Home at Oberlin has been helpful in cases where children needed to be sent to America for education.

On perhaps a larger scale, and with national denominational backing, Pilgrim Place in Claremont, Cal., is serving admirably the needs of a choice company. The enlarged plan, including workers in the homeland, gives added attraction.

Glimpses of the cottages recently built will be of interest to those planning for furlough, and to those who are supporting representatives on the foreign field and are solicitous for their well-being and comfort. The Hadley, Porter, and Perkins cottages, on the original site, secured largely through the generous gifts of Mrs. Helen G. Renwick, are remembered with gratitude by workers such as Rev. C. Burnell Olds, who came, broken in health, from Japan, and after full restoration, is doing splendid service in his field at Okayama.

Rev. Howard S. Galt and family, of Peking, China, found a delightful resting-place for themselves, and school advantages for their young people, two of whom graduated from Pomona College.

The old site has now been disposed of, and a beautiful twenty-acre tract secured, on which seven new houses have been built; these, with two others recently purchased, making comfortable provision for fourteen families.

The first building to be erected on the new location was the "Madam Susan Blaisdell Home," in memory of the mother of President James A. Blaisdell, who had much to do with putting into concrete form the vision which had its inception in the mind and heart of Miss Mary H. Porter. This Home has already provided for the McCanns of Tientsin, and is now furnishing comfort and joy for the St. Clairs of Foochow, China, Miss Cornelia Bartlett, of Smyrna, and Dr. Cyrus A. Clark, of Japan.

The next to be built was the Aloha Cottage, made possible largely by gifts from friends in Hawaii. Dr. George M. and Mrs. Rowland were the first occupants, and enjoyed a most invigorating furlough, which enabled them to return in fine health and enthusiasm to their work in Japan. An apartment in this cottage proved a delightful place for Mrs. James H. Pettee, of Osaka, for a little time before joining her daughter in Japan. The Leitch sisters and their brother occupied another apartment in Aloha, until two of them were called home, leaving Miss Mary to continue alone. Rev. Cedric E. and Mrs. Crawford, from the Mexican field, with

MILLS COTTAGE

LARKIN COTTAGE

MADAM BLAISDELL HOME
(*"Aloha" is a duplicate*)

VERGINIA C. MURDOCK COTTAGE

NINA RICE COTTAGE

WHEELER DUPLEX COTTAGE

HADLEY COTTAGE

PERKINS COTTAGE

their three little children, have this year found enjoyment and renewed health in Aloha.

The Nina Rice Cottage, named for one of the heroines of the Turkey Mission, is occupied for a time by the donor, Mrs. J. M. Barbour, who makes it a hospitable home.

The Wheeler Cottage, provided by the bequest of Mr. W. C. Wheeler, of Tacoma, Wash., and the generous gift of Mrs. Wheeler, is just completed, and affords two cosy apartments, one of which will probably be occupied by Miss Anna G. Millard, of Bombay, India.

The Verginia C. Murdoch Cottage, provided by Dr. Verginia C. Murdoch and Miss Mary H. Porter, beloved and honored missionaries, is being held for one who has served the Board for forty-five years, and will come for a rest if he can be spared long enough from active service.

The Larkin Cottage, provided by Rev. Ralph B. Larkin, D.D., and his mother, represents both the foreign and the home work, as Dr. Larkin was a missionary of the American Board, and later a pastor, and a Superintendent of Home Missions.

The Mills Cottage is occupied by Rev. H. S. Mills, D.D., and his sister, Mrs. McConnaughey, with her daughter, Miss Grace McConnaughey, the well-known associate of the late Watts O. Pye, in China. The two houses last mentioned have been built on the coöperative plan.

Among the latest to be added is the Merritt Home, provided by the generosity of Rev. W. C. Merritt, the indefatigable Secretary of Pilgrim Place.

The situation of Claremont is ideal. Pomona College gives a fine intellectual and cultural background. The one church in the community is strong and active, and furnishes spiritual inspiration.

Large numbers are inquiring about Pilgrim Place with reference to a temporary home for rest and recreation. Some who have been there and have experienced its benefits are looking forward to it as a permanent home when laid aside from active service. To them it seems a real home-coming. Missionaries from the foreign field rejoice that provision is also made for worthy servants from the homeland. The environment furnishes a broad outlook upon world-wide Christian enterprises. The site, of twenty acres, in a beautiful fertile valley, with delightful mountain views, furnishes alluring attractions for rest or retirement. The *Missionary Herald* hopes that a sufficient number of additional homes can be erected so that all who are entitled to the privileges of Pilgrim Place may have the joy of sharing them.

GOING ON FURLOUGH

By MARY E. HEMINGWAY

Mrs. Willoughby A. Hemingway has always found it hard to leave her Chinese friends. She was born to it, her parents, Rev. and Mrs. Mark Williams, being missionaries of the American Board in North China for more than half a century. With her husband, Dr. Hemingway, head of the Smith-Barton Hospital, Taiku, she has been herself in missionary service for over twenty years. We are always glad to publish word from Taiku, as well as from one who has entered so deeply into the life of the Chinese.

FAREWELL meetings!! Of all our missionary luxuries perhaps these are the ones we might most willingly forego. In America there is a popular bit of advice about bringing funeral bouquets to our friends while they are still alive to enjoy them. Don't translate it! The Chinese do not need it. The subject or subjects of the farewell meeting, sitting uneasily on the platform of the church, find themselves buried in metaphorical bouquets, wreaths, and garlands, and cannot rise to speak without stepping on misfit haloes.

It would be a truly cantankerous missionary, of a kind not yet seen in our midst, for whom our Chinese friends could not find one good word. Usually they find eight or more good words and write them in fascinating characters upon lengths of silk or satin. Then, unless we can find time to work out these inscriptions with our teacher, we are disgraced before our proud relatives in America and have to thumb over Goodrich's Dictionary hastily to tell them what it is all about. How proudly we open them up at home and drape them shimmering over sofas and chairs.

But none of all ours was ever more precious than one strip of cheap cloth with paper characters which was brought by a poor man three days' journey from the high mountains in gratitude to the hospital where he had been cured. . . . Oh, were ever people so grateful and appreciative as these among whom we live?

"Let us all sing Number 382—'God be with you till we meet again.'" Out come the hymn books. Singing is rather a choky business. The kindergarten is singing, the bandaged, blue-uniformed hospital patients are singing, the neat rows of school girls and boys fray out into irregular blue lines of "church friends" standing along the road, all singing. The tune rises and falls along the line at every possible stage of completion. Dear Folks! If they only wouldn't make it so hard for us to get away!

AN INDUSTRIAL EXHIBIT AT KODAIKANAL

From a letter by Dr. A. J. Saunders, of Madura

THE best Industrial Exhibit in India within recent years was held at Kodaikanal about the middle of May. It was organized principally by the Secretary of the Industrial Missionary Association, Rev. C. E. Wolsted of the American Board's Madura Mission.

The Secretary had an interesting exhibit of literature, bearing on different phases of industrial mission work. Pasumalai "Agriculture Farm" showed plans and pictures of agricultural work, models of approved farm implements, various kinds of seeds and the improved product of better sowing. There were articles of various kinds made at our Manual Training School, Pasumalai, and a splendid exhibit from the Lucy Perry Noble Institute for Women at Madura. The Tellippalai Boys' Boarding School of the American Ceylon Mission sent basket work.

Other missions also had stalls: The Canadian Baptist Mission of Coconada and the American Baptist Mission (Telugu) had beautiful lace exhibits; thousands of rupees' worth of the darned net lace exhibited by the Church Missionary Society Station, Dummagudem, are sent to England every year. Another C. M. S. Station sent beautiful embroidery, and so did Women's Industrial School of the Church of Sweden Mission at Mayavaram and the London Missionary Society Embroidery Industry of Pareychaley. Furniture was exhibited by the Wesleyan Industrial School at Karur and by other missions.

In going from stall to stall one was simply astonished at the amount of work, splendid work, that is being turned out by these Industrial Missionary Institutions. The money made by these efforts all goes back into the work. The important thing is that poor and backward people are being taught occupations in which they can be well paid, and that will be a great step forward in their economic betterment. The exhibit showed tremendous possibilities for good in opening up new avenues for work for many needy people in India.

The annual meeting of the Industrial Missionary Association was held at this time in connection with the annual conference of the Kodaikanal Missionary Union. Rev. R. A. Dudley of the Madura Mission read an interesting paper on "The Meaning of This Work for the District Missionary." R. H. Ellis, Esq., I. C. S., in his paper on "Methods of Coöperation with the Government," showed that the Government was spending a large sum of money every year on the work of the Department of Agriculture, and that it was for the missionaries to help to make known its advantages and induce the *ryots* to make full use of them. Dr. A. L. Wiley of the West of India Presbyterian Mission delivered a fine address, full of suggestions, on "The Relation of This Program to the Village Teacher."

A series of discussion groups also considered: methods of teaching trades in the industrial school; extension work with the farmers of the district; the need for giving more attention to trades indigenous to villages; the teaching of agriculture in rural primary schools, in secondary and high schools; problems of industrial marketing; and manual training in primary schools.

A MEXICAN PASTOR—ALEJANDRO VILLA

By HOWARD C. CHAMPE

B–A–N–G!! B–A–N–G!! An exploding box of cartridges of dynamite, a house shaken to its foundations, a youth, overzealous in his desire to serve God by honoring the saints of his house in a Fourth of July manner, carried to his bed with his left arm shot off. The pastor of Tepic wears an artificial arm! And this accident helped to convince the over-indulged, spoiled, youngest child of his parents that full liberty to follow his own whims and desires was not the surest path to happiness.

After recovering from the accident young Alejandro went to Bisbee, Ariz., was induced by Rev. John Pritchard to attend the mission school at Las Vegas, New Mexico, and there, during a convention, he was converted. Deciding to enter the ministry, he went to Southwest College, Denver, in 1892.

His parents had answered one of his letters by requesting that he never write to them again lest they share in the damnation which they believed awaited their son. However, parental love proved so strong and the prayers of a faithful son so availing, that at the end of the third year in Denver his father sought Mr. Pritchard, gave him 180 pesos, and asked him to send for his boy to come home at once. Alejandro was met at the station in Bisbee by his father and brothers, and as they embraced one another in greeting he said it was like the meeting of Joseph and his brethren. That family was soon after converted.

Mr. Villa began preaching to audiences of over five hundred people in his home town. His fame spread to the capital city of his province, Hermosillo, and the Catholic bishop ordered a severe persecution of all Protestants. Arrested and sentenced

to five years' imprisonment, he organized a Sunday school class of the eighty-five prisoners. Influences were at work for his release and he was set free after twenty days' imprisonment; but his work had been so effective, that seventeen of his fellow-prisoners were converted, and later became members of the church.

For a quarter of a century Mr. Villa has been preaching in our Congregational churches in Mexico; and even today this Veteran of the Cross faces trials and persecutions with his old-time fire. Only recently the stones and sticks of a threatening mob drove the worshipers from the house where he was holding a service in the outskirts of Tepic. His gracious Christian spirit is manifest in these words: "All my life God has copiously showered blessings upon me and my family. With gratitude I testify that even until now Jehovah is my help."

BLIND MR. MA

By F. F. TUCKER

Dr. Tucker of Tehsien, Shantung, China, gives us a story rather rare to us, but probably an everyday affair to him.

"BLIND MA" came from Ching Chow, a county thirty miles north of Tehchow. He had been blind for years. Every now and then he would try some new cure which his friends recommended, but he finally almost gave up hope of climbing out of his dark pit. He even tried needling, but this form of counter-irritation certainly brought no improvement. A stranger going through his town one day chanced to see him, and said, "Why don't you go to the Mission Hospital at Tehchow?" He queried, "I don't know what a hospital is, and what they would do to me there." The stranger told him something of our work, for he had been there for a digestive trouble, and then he went on his way, leaving Blind Ma to think it over.

With his usual speed he did think it over, and made inquiries. A villager from a nearby town told him "they gouge out your eyes there and make medicine of them." This, naturally, disturbed him, but he finally felt that his eyes might as well be out as in, and so he started for the Williams-Porter Hospital, though his wife and children were fearful. He was very poor, for his long period of inability to earn had left the family without resources, and he started with only one hundred and fifty copper cents, or about 25 cents in United States money. With no one to lead him, he did well to feel his way, using his long staff as a guide, making about five miles a day. He slept in temples, and sometimes on village threshing floors. He came to a ferry across the Grand Canal, and the boatman, recognizing him as a stranger, asked, "Where are you going?" "I am going to the foreigners' hospital at Tehchow." "Well, if you do, that will surely be the end of your sight."

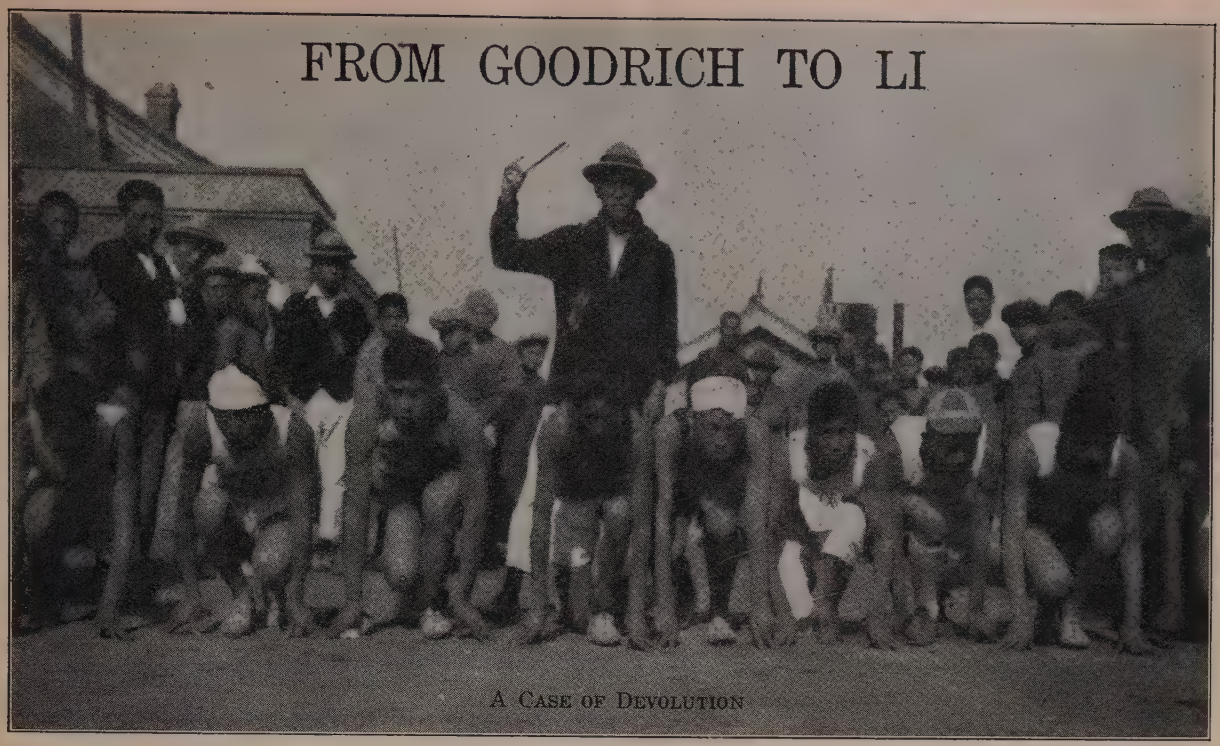
But Blind Ma went to the other side of the Grand Canal (which is really not Grand at all) and thought it over. He decided to go on. After a week of weary travel, he reached ancient Tehchow and its more modern hospital. People on the street in Tehchow, used to guiding blind people looking for the hospital, helped him find his way. At the gate he met Mr. Tu, who is there to receive strangers, and was taken at once to the doctors at the hospital.

"Blind T'ang," our hospital evangelist, was especially interested in Mr. Ma. We found that the latter had a simple cataract, and, after a few days, we suggested an operation. By this time Blind Ma was not so fearful that we were going to gouge out his eyes, and so he was quite willing to go to the operating room. A simple prayer on the operating table, to which he voiced an "Amen," and in a few minutes the cataract was removed, the eyes bandaged, and the patient was back in the ward. Only one eye was operated on, because there were defects in the other which would prevent good results. A few days more, and Blind Ma had to change his name, for, after the bandages were off, he could see nearly as well as in more youthful days. "Whereas I was blind, now I can see" is especially expressive when rendered in Chinese. If we but bandage our eyes for a few hours we might partly realize how much of the world is excluded.

The gratitude of such patients makes life worth living. The ferryman, on his return to his home, inquired, "Aren't you the blind beggar I carried across the river a half month ago?" "I surely am." He got home in one day, and there was great rejoicing in his household. Since then a large number of blind men have come from Ching Chow, for a blind man will grasp at something far less than a straw. Many of these we could not help physically, but some we could, and the friendly touch with every one of them is worthwhile.

Thus is the Gospel spread, and thus is it demonstrated that it is a practical Gospel. The Chinese have a proverb, which asks, "How can a blind man cross a river?" This incident shows that not only can he cross a river, but that he may come out of darkness into light. All credit and praise to those in the United States who make possible this practical Good Samaritan-ism.

FROM GOODRICH TO LI



A Case of Devolution

By ERNEST T. SHAW

Mr. Shaw, who has been spending his furlough in study at Teachers' College, Columbia, and at Union Theological Seminary, suggests here, at least, the story of the transference of the "Nourish Bravery" Boys' School of Peking from American to Chinese control.

JUST sixty-one years ago, Dr. Chauncey Goodrich arrived in Peking to begin his work as a missionary of the American Board. The next morning Dr. Blodgett conducted him to the tiny courtyard containing a few Chinese houses sheltering a dozen lads that had braved the rumored terrors of the foreign devils' school, and informally but officially made him the head of the embryonic seat of learning. Of course, even in those days, a residence of twenty-four hours had not sufficed to give the young missionary command of an adequate working vocabulary—he was still working at the language in his sixtieth year of residence in China. Most of the teaching was done by Chinese, but even so, one can easily imagine the difficulties Dr. Goodrich faced trying to supervise the boys' studies and reckoning the school accounts with the teacher week by week. The infant enterprise was christened "Yü Ying (Nourish Bravery) Boys' School." I don't know whether Dr. Goodrich or the boys most needed to be nourished in bravery, for this was just after the devastating Taiping rebellion had filled Chinese hearts with terror, and schools of the Western type could get students only by presenting them with free tuition, free board, and a cash bonus besides.

Yü Ying Boys' School during these sixty years has increased its enrollment just fifty fold, there being at present six hundred students. This makes it one of the seven American Board schools scattered over three continents which in 1925 reported an enrollment of six hundred or more. Mere numbers alone do not guarantee quality, but with conditions as they have been in China during 1925–26, the fact that last fall there was no falling off in enrollment, taken together with the fact that now, instead of giving free board and tuition, the school collects high fees on which it depends for 95 per cent of its support, is the best kind of evidence that the Chinese parents are satisfied with the quality of its work. The number of students cannot be further increased because the capacity of the buildings has already been taxed to the limit.

Recently a white-bearded grandfather came to the principal's office leading by the hand his bright-faced grandson, with pupil's bookbag slung over his shoulder, and pleaded with Mr. Li to let the boy enter the school. "But every available seat and every bed in the dormitories is already assigned," the principal told him. "Ai ya!" the old man replied, "just see how small my grandson is. He won't take up any room. He can stand in a corner of the classroom; and as for a bed, why, he can curl up on a corner of some one else's so small that no one would know he was there. Please take him in!"

Since 1917, the administration of the school has been in the hands of Principal J. S. Li, a graduate of North China Union College, and the son of one of the early Chinese members of an American Board rural church twenty miles from Peking. During his student days he was regarded as one of the two

SMALL, CROWDED, INADEQUATE "YARD" OF THE YÜ YING BOYS' SCHOOL, PEKING

best all-round students in college. In 1914–15, coached by Lucius Porter, he made the all-China records in the 100, 200, and 400 meter runs, records which have not been surpassed by any one since. Mr. Li's athletic physique and interests, as well as his keen mind and tireless devotion to Yü Ying Boys' School and other Christian work, have been invaluable assets to the cause of Christ in North China.

Never since his first year as principal of the school has it been affected by the malady of present day schools in China—student strikes—and this one exception was the nationwide strike of students following the Shanghai shooting on May 30, 1925. But during that strike Mr. Li and the teachers enjoyed the complete confidence and goodwill of the students, even though the school is a Christian school connected with the work of American missionaries.

I greatly hope that in 1927 Mr. Li can come to America for a year's study of American educational aims and methods. I have been looking for scholarships and additional funds to aid him (his salary now is only sixty dollars a month, and he has a wife and five children to support). He is anxious to come, yet his habit of considering the welfare of the school above his own advantage is clearly revealed in his last letter to me. Speaking of the possibility of such a prolonged absence from his work, he writes: "The anti-Christian schools movement is so strong, I don't know what will happen to Yü Ying School during my absence. For I consider Yü Ying as my own life."

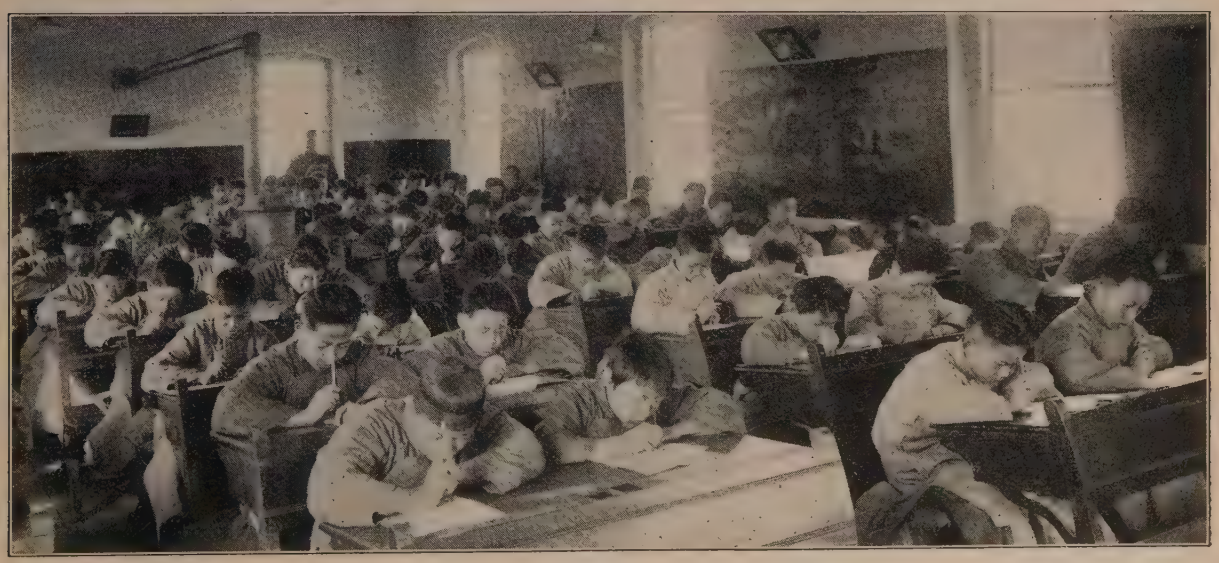
At present two hundred and twenty-five of the students are in the junior middle school and the other three hundred and seventy-five in the first six grades. A hundred of these are boarding pupils and the rest day students. A very large number of them come from the most influential families in Peking. The sons of both C. T. Wang, several times Minister of Foreign Affairs, and of W. W. Yen, the present Premier who, single-handed, is endeavoring to maintain a central government for China, have been students in Yü Ying School.

The limited income of the school makes it difficult to find competent teachers, thirty of whom are Chinese, but Mr. Li has partially solved the problem by finding remunerative outside tutoring positions for some of them, which supplements their small regular salaries. The Department of Education of Yenching University is now turning out small numbers of well-trained teachers, and several of these are teaching in Yü Ying Boys' School.

The school is housed in some forty different buildings, only ten of which were built specially for the use of the school. The other thirty are small Chinese residences and store buildings that have been acquired gradually and adapted as well as they could be to the use of the school. Needless to say, such a scattering creates many difficult administrative problems.

At present the only two American teachers are Miss Emily Exner and myself. She has given exceptionally loyal service in the English Department on a salary considerably less than a single missionary's. The school has had to pay her salary out of current funds and could not afford more. I have spent most of my furlough studying religious education at Teachers' College and Union Theological Seminary, and shall return this fall to work in that department of the school. Religious education appeals to me as being the most promising of any line of Christian endeavor in China today, and I consider this opportunity in Yü Ying Boys' School unique.

It is real evidence of the devolution of missionary control of American Board work in China that I, Mr. Li's instructor when he was a college student, am now a member of the staff of teachers over which he presides in Yü Ying Boys' School.



Yü Ying Boys of Seventh Grade Writing Essays

Note how the pen (brush) is held. Note how American-like the posture. Dr. Goldthwaite, please take notice

THE BOOKSHELF

The Moslem Faces the Future. By T. H. P. Sailer, D.D. New York: Missionary Education Movement. Cloth, $1.00; paper, 60 cents.

Any book written by Dr. T. H. P. Sailer will necessarily be informing and interesting and command attention. His "The Moslem Faces the Future —An Introduction to the Study of the Moslem World" is a case in hand. This is one of the mission study books issued by the Missionary Education Movement and is intended for mature classes such as already possess a background of knowledge of the subject. The book comprises six chapters, dealing very slightly with external history, but concentrating attention upon internal developments and present movements, with special reference to changes and transformations that have taken place during the last decade and that now are in process. It is an analysis with copious evidence of the fundamental changes now sweeping through the Mohammedan world.

While the title indicates a survey of all the areas in which Moslems dwell, the discussion and citations bear mostly upon the Near East, including Turkey, Syria, Arabia, Persia, and Egypt. This area is occupied by not more than one-fifth of the Moslem world, but it does include the area of maximum change. The conclusions, which include a program of approach and the objective and the last chapter upon whether the Christian Church has a mandate for the Moslem world, are the logical outcome of the preceding discussion. The Appendix contains a minute survey of the Moslem populations of each country in which they are found, showing in the summary a Mohammedan population in the world of over 240,000,000. This is followed by a carefully selected Bibliography of the principal titles upon this, one of the most living religious topics of the day.

J. L. B.

William Carey: Cobbler and Pioneer. A biography. (Master Missionary Series.) By J. H. Morrison, M.A. London: Hodder and Stoughton, Limited. Pp. 218. Price, $3.00 net.

This biography fulfills its purpose very well. It gives in simple, straightforward style the essential story of the first great Protestant missionary to India, which will be interesting to older and younger readers. It does not supplant the fuller and more erudite histories of the beginnings of modern missionary effort, although it shows briefly how policies were developed in the early days. The contribution by Carey to the formation of missionary societies is given primary importance, for he not only was the first to go, but he created the organization which sent him. The Serampore Brotherhood, the group of missionaries in that station in India which for many years approached nearly perfectly the ideal of the community of the first Christians in the Acts, is a valuable study in itself. Perhaps the most appealing part is the intimate view of the man as revealed under so many varied and trying circumstances. It is a beautiful character study. Here is a self-made man indeed, but one who takes no glory to himself. The humble cobbler becomes a Doctor of Divinity, the thorough scholar, the translator of the Bible into many languages—the master missionary. The wide diversity of interest shown by this early missionary will surprise those who may have thought of the missionary as a man with a single idea. This story will pay reading by the new missionary who is looking forward to the difficulties and joys of the missionary life. The student of Missions not previously informed will find in this book facts and inspiration.

H. E. B. C.

The Conquest of the Philippines by the United States. By Moorfield Storey and Marcial P. Lichauco. New York: G. P. Putnam's Sons. Pp. 274. Price, $2.00.

The purpose of this volume is to show how it happens that, with our American principles of life, liberty and the pursuit of happiness, of government only through the consent of the governed, of the injustice of enslaving another race, and of the high purpose of setting peoples free for self-development, we should have proceeded to conquer the Philippine Islands, and to hold them for more than twenty-five years against their will.

In its preface, the book cites the history of Ireland, and even goes so far as to threaten serious trouble if the present tendency toward permanent control of the Islands keeps on! "Do Americans believe that the Filipino nation will continue to submit and regard with placid indifference such cynical repudiation of our national promises and national principles? The weapons which Labor now uses against its fellow-countrymen at home are quite as effective abroad, and will be used."

The authors charge that the American people were led by false statements and systematic suppression of truth to understand that the Islands came into their possession unsought by the fortune of men; to believe that they, the American people, became responsible for the government of the Filipinos in an effort to fit them for independence; and to rest in the faith that the Islands have since been governed wholly for the benefit of the Filipino and not the American. Whereas, as a matter of fact, the "conquest and retention of the Philippines were due to the influence of a comparatively few men who, caring nothing for America's principles or the interests of the Filipinos or their own countrymen,

have sought to make money for themselves at the expense of both."

Moreover, according to these authors, our Philippines policy generally has not been approved by the people of the United States nor by their representatives in Congress with full knowledge of the facts, but has been devised and carried through by the Executive in the exercise of usurped powers. We are told that today the same influences are at work, seeking to prevent the fulfillment of the promise made in the Jones Bill and to make permanent the retention of the Philippine Islands because a few Americans wish to make money.

The book brings out the charge that the United States has been urged to deny independence to the Filipinos because some of the Islands are so well adapted to the cultivation of India rubber; and it raises the question "whether America's priceless principles and solemn promises shall be abandoned in order to make rubber cheaper."

The book seems to imply that our republican presidents have exceeded their authority right along and been controlled by imperialistic and commercial interests, thus neutralizing the efforts made by Woodrow Wilson and his Congress. In fact, it speaks as if the United States were the oppressor of the Filipinos, and ends with this plea to the people of the United States who consider themselves sensible, keen, and benevolent in this country: "Can they read the record presented in these pages and not resent the things which have been done in their name and insist upon a new assertion of the great principles upon which their government rests?"

We wish space permitted our going into detail in explanation of the arguments of the authors in favor of full and complete independence immediately for the Philippines. Those who have read Miss Mayo's *Islands of Fear* ought certainly to read this book in order to get the other side of the story. Her book represented strictly the point of view of the average American who has studied the situation on the field. This book represents, we are sure, the average point of view of the Filipino patriot. The truth seems to lie halfway between, if we understand the situation correctly.

Is it not true that there has been a tendency of late within the United States to assume more and more that the Philippines exist more for the benefit of America than for the Filipino people? We do not hear so much as we did even two years ago that the people of the United States are going forward in their purpose to set the Islands completely free just as soon as the Filipinos convince America that the masses of the people are well on the way toward self-government under proper leadership. Is it more than fancy that we note the tendency on the part of America to use the Islands for exploitation purposes? We are not sure but that the new program to separate Mindanao from the rest of the Islands is not a step in this direction.

The Missionary Herald stands with those who intend to carry out the original understanding with the people of the Philippines, and to do so at the earliest practicable moment. Whether that time will arrive in ten years or in fifty years is a matter of opinion, but that we must stand true to our expressed purpose no one of international vision or Christian spirit can deny. We must ever be working toward independence for the Filipinos so long as they may continue to desire it. E. F. B.

A View From the Silliman Campus

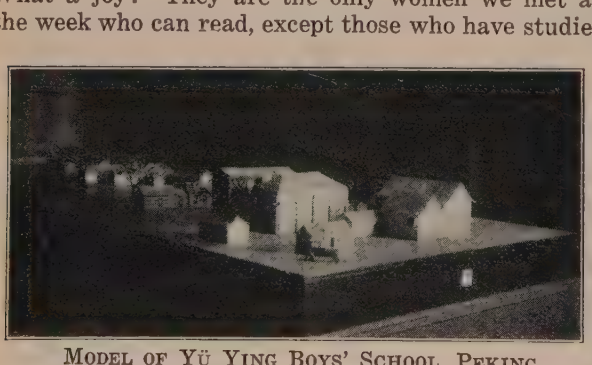
SO OUR MISSIONARIES WRITE

GLADYS M. WILLIAMS (I.), OF TAIKU, CHINA, TELLS OF EVANGELISTIC WORK

"The Christian Church takes advantage of the New Year holidays—the great home-coming time of the year for the Chinese—to have a nation-wide week of Evangelism. All week the men have been going out in bands into the villages, and holding meetings in the city. The Christian women have also gone in groups into the homes in the city. In some instances meetings had been arranged for in certain homes, and the neighbors invited in, so that there were fifty or more present. In other cases, a small band was led by one of the city women into the homes of her friends. In these ways we have reached several hundred women and children, and the week is not over.

"May I tell you of one home into which we went, that of a former pupil. None of the family are Christians. Er Ching is the daughter-in-law. Her mother-in-law is a second wife and is several years younger. Her father-in-law is the last of a long line of officials. Most of the family wealth is gone, opium having worked the havoc. His father had three brothers, all of whom were officials of high rank. The fourth and last one was buried with great pomp only a couple of weeks ago. The families of these brothers live together as one in the ancestral home.

"It was an interesting group we met there. Er Ching and her young mother-in-law welcomed us. On the k'ang, in mourning, sat her great-aunt—a delightful little lady, brought home as a bride from Canton not much more than ten years ago, and now a widow. By her side were her four-year-old son and ten-year-old daughter, who, in spite of their extreme youth, were the uncle and aunt of Er Ching! Just beyond was the children's grandmother—a bright, attractive little Cantonese woman, who cannot speak this dialect, but has learned to understand most of it. She, as well as her daughter, can read. What a joy! They are the only women we met all the week who can read, except those who have studied in our schools, and they are so few. The others in the room were tenants—young women showing signs of wit and carrying in their arms small children. The life of the ordinary Chinese women is hard, but so much more to be desired than the empty life of the wealthy. It was a joy to see those women and children of different paths of life so interested in the message our Bible brought to them that day."



MODEL OF YÜ YING BOYS' SCHOOL, PEKING

Presented by Mr. Shaw, "foreign pastor," to the First Congregational Church, Columbus, Ohio

CHAUFFEUR NO. 183, BROUSA, IS LICENSED

"This week I have unrolled yards and yards of red tape," writes Miss Day, "and finally got the first license to be given to any woman in Brousa to drive an automobile. I took our little group to Turkish bath in a hired Ford, and almost every one who saw us five drive along without a man stared speechless, for none had seen such a sight in their lives."

REV. H. T. WAGNER, OF HERMOSILLO, MEXICO, CONSIDERS RADIO AS A MISSION FORCE

"I wish I knew more about radio. In Hermosillo not long ago the director of the largest private school in the state listened to an English sermon from somewhere in the United States; though his understanding of the English is limited and he is a materialist who for many reasons does not enter any church, nevertheless, he was so moved that he nearly wept as he listened to that service over the radio. Many of the student body were present.

"Is radio a way out? I believe it is worthwhile for some Christian radio fan to consider. These groups and friends in many places could pay for all of the local expense and for some one to learn how to operate it. Many private or liberal groups would no doubt want to enjoy the opportunity. Americans could preach in the United States and Mexican ministers in Mexico and reach a thousand, where now they touch fifty. In Mexico this would not be a stay-at-home proposition, as in the United States, but to go to listen and worship the unseen Creator of all good things. As Americans may not preach in Mexico, such a transmitter in El Paso, Texas, or other suitable location, might become a mighty factor in the evangelization and education of hundreds of groups interested. Evangelical Mexicans rather oppose 'movies,' and if they did not, they are too expensive and difficult to operate, but the radio is different."

REV. JULIUS S. AUGUR, OF DAVAO, MINDANAO, P. I. CHECKS UP ON EARLIER PROPHECIES

"In some earlier letters I spoke of things we expected to take place in Davao. Perhaps it is time to check up on some of these prophecies.

"When five big companies in Manila opened up

branches in Davao and built warehouses from which ships and boats were loaded, we prophesied that Davao would become an open port. Well, that day has arrived! We now have our customhouse and officials and Japanese liners are calling at Davao in place of Zamboanga. I have written down the names of twenty launches that ply from Davao to various places around the Gulf, and I know that there are still others. Four small steamers, about 110 feet in length, are now bringing rice in from Cotobato, and a new passenger and freight steamer is to be put on to the run from Manila to Davao. The contract is now being let for a new concrete pier that will run out to the deep water, where the ocean liners can dock, and still more warehouses are being built to store cargo for the shipping.

"With the coming of more people we have various and questionable kinds of places of amusement opening up. A big 'hut' for prize fights and cock fights is being built in the upper end of the town. It certainly looks as though the mission's responsibility for Davao was increasing.

"We are pleased that the Board has authorized the appointment of a doctor for Davao. We shall be able to do far more for the community if we can have a good American doctor. And while we are doing fairly well (with present temporary staff—ED.), with the supervision and direction I am giving to the hospital, I cannot, of course, give as much time to the schools and evangelistic work. Moreover, if we have an American doctor, the hemp companies now having big plants here will subsidize the Mission Hospital at least $125 a month. We could then open up a dispensary in the part of the town near the *Pantelon*. This part of Davao has grown very rapidly, and is still growing."

Continued on page 324

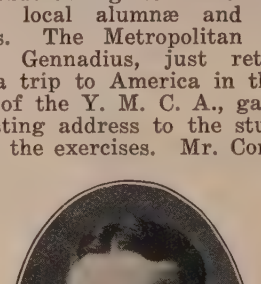
AMERICAN BOARD HOSPITAL, DAVAO, P. I.

The most erect man in the group is Mr. Augur, the general missionary of the station. This hospital is now to be under the care of Dr. Brokenshire. His missionary predecessors have been Drs. Sibley, Case, Smith, and St. Clair. They have laid a good foundation. The hospital has the confidence of the community, including Filipinos, Chinese, Japanese, Moros, and Bagobos.

CONFERENCE OF MISSIONS AT MILLS COLLEGE

During the last days of June, this new Conference, the twenty-second of the Summer Schools held under the auspices of Woman's Boards of Missions throughout the United States, put on its second session under most favorable auspices. The charm of Mills College Campus, the adequate accommodations, and the presence of the gracious and accomplished President, Dr. Amelia Reinhardt, insured the favored delegates, who numbered above 300, a most delightful time. Pronounced leaders from all the coöperating Boards conducted a program replete with great things. There were rewarding studies in the current Mission Study Books, addresses, Kimono Conferences, varied recreations, and dramatic presentations each day. Especially appealing was the "Message of the Bells," given on the lawn by the Bell Tower under the direction of Mrs. Harold F. Humbert, of Santa Paula, Southern California. The seven bells of the campanile bear the names: Love, Joy, Faith, Long-Suffering, Meekness, Gentleness, Peace. The inscription on the Tower is "In loyal remembrance of those who by tongue or pen, by generous gift or noble deed, have aided woman on her upward way, these bells chime on." Their message will surely call together an even greater group of young women next June.

One week before Commencement at the American College, Salonica, Tracy Hall, Iowa Quadrangle, and two additional building lots were bought. After Commencement, twenty-seven out of thirty-four students who received certificates met Dr. White voluntarily on a plan for their helping to provide for the refitting of the Quadrangle, and each promised a personal gift. They are also undertaking to raise money among local alumnæ and other friends. The Metropolitan Archbishop Gennadius, just returned from a trip to America in the interest of the Y. M. C. A., gave an interesting address to the students during the exercises. Mr. Compton



H. C. BROKENSHIRE, M.D.

New medical missionary for Davao, Philippines

and the boys put on an exceedingly good series of Field Day events in the presence of several hundred enthusiastic spectators. There has been an enrollment of 170 the past year.

An organization of students and alumni of Shantung Christian University has issued the first number of a monthly magazine—*Tung Feng*, or "Oriental Culture."

In July, *Escuela El Pacifico*, the W. B. M. P. school for girls at Mazatlan, Mexico, celebrated the close of its fourth year. Every year has meant a doubling of enrollment, and this year 113 registered. Miss Wagner calls attention to the *Literary Digest* for March last for President Calles' statement, which is an excellent presentation of the school situation in Mexico.

Miss Charlotte Volkers, who has assisted Miss Wagner for a few months, is enthusiastic over the high ideals of the teachers employed in the school. She thinks the children very delightful. It has been difficult for them to adapt themselves to some of the new methods—studying by themselves, for instance, instead of out loud, thinking for themselves instead of repeating pages from memory, and doing written work to which they were not accustomed. But they are responding, and, if the school can keep them long enough, such things will be a help to them.

The Commencement exercises of the School of Religion, Athens, Greece, were held June 4; five students graduated, two with diploma and three with certificate. There were addresses by Prof. George Sakellariou, of the University of Athens, and Dr. Frank Kalopothakes, of the Department of Foreign Affairs; but the chief address was by Dr. E. B. Haskell, of Samokov, on "Jesus Among the Philosophers."

A school for blind children in Aleppo is in great part supported by friends of Mr. Gracey and others. The teacher is herself blind, and has written the text-books of the school on a typewriter for Braille.

The government of India's inspection report on the schools of the Lucy Perry Noble Institute for Girls (I.) in the Madura Mission contains interesting items. The inspection took place early in the current year, when ninety-three pupils were enrolled in three sections—Academic, Industrial, and Home Management. Pupils must be at least fourteen years old. While the course of study is roughly that of an elementary school, universal history and geography are taught. For the Domestic Science teaching, the girls are divided into twelve families, each of which keeps house in the model cottage for two weeks at a time. Sick nursing is taught in the small hospital attached to the Institute, some 800 patients having been treated during the year. About forty-six acres of land are used in teaching the girls field work and cottage gardening. A model post office and savings bank give a chance to teach practical civics. But the inspector finds that the accommodations are inadequate, and urges a new school building, as well as better equipment, for the farm, etc. In spite of these lacks, the report ends, "I would recommend the highest possible grant to help this useful institution."

Canton Christian College is hereafter to be called "Lingnan University." The institution, however—its management, ideals, and purposes, is unchanged.

Some members of the seventh grade in the Ahmednagar Girls' School spend parts of their Sunday afternoons in visiting in and singing at the Ahmednagar Hospital. In the same school some of the little girls—second and third standards—gave a series of little plays, to which a small admission was charged. With the money raised the youngsters prepared and served a dinner to sixty little poor girls from the city. The girls of the fifth and sixth standards go eagerly to teach in the Hindu Sunday Schools in the city.

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From Oroquieta, Mindanao, P. I., comes an encouraging word. The Woodwards, who are stationed there, say that while progress has been slow, there are now fifty church members, some of them fine, strong Christians. "Of their poverty and with real sacrifice, they gave last year $1,100 for the new church building." Three new Sunday Schools are underway in nearby villages; and Bible teaching, to groups and to individuals, goes on daily.

The head of the model prison, Fenchow, Shansi, China, last spring, asked the doctors in charge of our Fenchow hospital to open a small ward at the prison. Under the regulations no prisoner can stay over night at the hospital, so heretofore every surgical case had to be operated on and carried back the same day in a basket! The prison has, already, an old-fashioned Chinese practitioner, but he will gladly turn over operative cases to the mission physicians.

Fenchow, China, citizens are interesting themselves in forming a local Board of Trustees for the hospital. Two members of the Fenchow Church have already been chosen. Dr. Curran says, "Local self-support is coming, and perhaps sooner than we have hoped."

The General Board of the China Christian Educational Association held an annual meeting May 8 and 9, following meetings of the Council of Religious Education, and the Council of Primary and Secondary Education; on May 11 and 12 were held meetings of secretaries from the regional associations. In the first Council Shantung was represented by Miss Luella Miner, Dean of Women in Shantung Christian University; she also attended meetings of the Executive Committee, the Christian Literature Committee, and the Religious Education Committee of the National Christian Council, the annual meeting of which will take place in the autumn. The Council of Religious Education has now one year of history behind it, and enthusiastically elected Dr. C. S. Miao to become its permanent secretary. It is planning for a commission on religious education to work gradually and quietly into religious problems. It is hoped that this commission may be financed by the Institute of Social and Religious Research in America, which for three years has made possible the greatly enlarged work of the China Christian Educational Association.

SO OUR MISSIONARIES WRITE

Continued from page 321

A Message from Alice Browne Frame, Peking

"But in your pity and sympathy for China I want you to remember—you who feel the thrill of a common sisterhood to the youth of all the world, in its newly-revealed strength—that it was the young men and women of China who were the first of you all, in their national crisis of 1919, to astonish us with a vision of what united youth may accomplish, and to arouse the rest of you to a sense of your own responsibility to this war-ridden world. Granted their mistakes, the futile bypaths into which some of them have been misled and baffled, in these intolerable political conditions, let us recognize a sense of responsibility for their country in the hearts of thousands of young Chinese men and women rare to feel elsewhere. They writhe to see China seem to sink deeper and deeper in the quicksands of international jealousies and civil suicide. It takes courage to go on solving problems in calculus calmly, or writing history papers, with armies looting their little home villages and creeping up on our precious old city, so that pale-faced refugees dribble steadily inside the city gates and the food supply grows less and less. And we are proud of the way our girls steadied themselves after the tragedy of March 18 and are going on."

The Gilletts, of Japan, Report President Potter's Visit

"Here in Japan we have all been greatly troubled over the American Board's action of last summer—that is, to send no new general evangelistic missionaries because of the serious financial straits in which they are. This limiting of personnel, together with the changing emphasis in mission work, led to the appointment, by the mission, of a committee of six to consider the future work and policy of the mission. The Japanese have appointed a similar committee, and together they are trying to work out plans for the future.

"Thus when Dr. Potter, of Hartford, the new president of the American Board, arrived in Japan on board the *Franconia* on April 9, after an official tour of the Board's work in India, the committee was ready to discuss the situation with him. Dr. Potter could be in Japan only ten days, but he generously allowed the mission and the Japanese church to pack most of those ten days full and to overflowing.

"He gave us an enthusiastic account of his visit in India and advised us all to visit India and the Marathi Mission if the chance ever came! He also stressed the new spirit of brotherliness and comradeship which is, as you know, growing in the mission fields of today. On most of the fields no longer can the missionary be a spiritual dictator nor primarily a Benevolent Father. From now on it is more like a partnership facing not only individual problems, but world problems together.

"With regard to the churches at home, one of the best things Dr. Potter did—not only at this meeting but at others—was to emphasize that even in the nations which by courtesy are called Christian, less than half the people are even nominal Christians. Of these there is a nucleus—sometimes as many as a third—of the 'dependable few.' Then there are the 'mutable many,' who give something now and then and now and then share in the life of the church. Still closer to the outside are the 'fugitive fringe.' And I think he was quite right when he said that the sacrificial living of the 'dependable few' and their giving is to be put right alongside of that of our earnest missionaries on the field.

"You will be interested in what now seem to be some of the conclusions toward which the committee and the mission are working: (1) Stations which might be closed before the rest are: Maebashi, Otaru, Okayama, Kyoto (the evangelistic part), and Tokyo. (2) Probably the office of Field Secretary will be discontinued because there is some feeling that a Japanese from the Headquarters of the Kumiai Church would be even more effective or valuable and that the original reasons for the office no longer exist, as well as because of the expense.

"(3) With regard to Doshisha and our relations with it, it seems clear that some plan should be worked out whereby the Japanese Church and the mission will have a larger share in the actual control of the seminary department. Also it is hoped that some changes can be made so that more effective work can be done in the university. (The members of the mission were certainly glad to hear that Mr. and Mrs. Darley Downs are definitely planning to return to work here in Japan.)

"(4) What will be done with the Kobe Women's Evangelistic School and Glory Kindergarten is not yet clear. There is some thought of trying to affiliate the two in some way and possibly link them up with the Osaka social work and plant to give greater effectiveness in training, and so to begin a center for first grade religious education."

Miss Porter, Daughter of Rev. J. S. Porter, Czechoslovakia, Writes of the Nurses' Home in Prague

"Each of our four churches in Prague has adopted some social project of its own—an orphanage, a summer colony for children, an old peoples' home, and a nurses' society. The most exciting event in our church history during the past year was the opening of the Nurses' Home. It was a joyful occasion, especially for the nurses, who up to that time had been cooped up in two tiny rooms in our Vinohrady church house. Fortunately not all of the thirteen nurses had ever come home at one time, for a family reunion would have meant sleeping three in each of the four single beds and one on the floor. With such small quarters the Nurses' Society could not very well think of taking in any more nurses or expanding its work. But the house

Concluded on page 327

MISSIONARY PERSONALIA

FOUR ZULU DEACONS

Sitting, RICHARD MKWENAZI, Esidumbini. When there is no resident pastor, Mkwenazi is the faithful lay leader who tides the church over safely from one pastorate to another. He gives largely of his time to the local church, conducting the weekly inquirers' classes, leading the weekly prayer meeting. Again and again he is chosen as the delegate of his church for the Annual Meeting because the church trusts him. He is a man of high honesty, thoroughly converted, and withal has a jolly sense of Zulu humor.

Standing, first left, FRANK LANGA, Gologodo, Adams M. S., conducts inquirers' classes, leads prayer meetings, visits the sick, buries the dead, and besides, for several years has been teacher of the local day school. He is also a good farmer, preacher, teacher, father. And now, though nearly fifty years of age, he is a student in the Theological School.

AARON MHLONGO. Some years ago, during a migration, Aaron's father and others settled on the bushy ridge of White Rock. As many were already Christians, they soon began services under a tree. Today many of their heretofore heathen neighbors are worshiping Christians. Three years ago the Kynoch Explosive Company, Ltd., offered for sale many of its smaller buildings, since the firm decided to stop making explosives at Umbogintwini and turn its energies to manufacturing fertilizers and ginning cotton. Turning swords into plowshares. Four buildings were purchased by the mission, two to be used, when rebuilt, for boys' dormitories at Adams, one as a Church School building at Inhlangano, near Amanzimtoti, and another for a small congregation worshiping under a tree near the Kynoch Company, Ltd. The Inhlangano congregation had money on hand to help pay for their building. The people at Umbogintwini had not a penny to offer. Just at that time the White Rock congregation said they needed a building. So we thought we would arouse diligence by suggesting competition. "There is the building, ready to be dismantled and taken away. The congregation that first brings an offering towards its purchase will have the building." Within two weeks Mhlongo's congregation came with £4, 10.0 and the building was theirs.

They had to carry every part of it for three miles down hill and up again to the building site. Men, women, and children put their heads under scantling, iron, door, and window.

But permission had not yet been secured from Government for a building site. So Aaron was told to pile the building material under a tree until permission came from Government, which would still take several months. Evidently he did not understand, for some weeks later, Pastor Gumede, of Adams, reported that the White Rock people had their building erected on the spot, and so we had to do the unprecedented and write to Government, and apologize for the Zulu for once being too fast!

On Sunday the little building is full of worshipers, and during the week, full to overflowing with school children. The school is entirely supported by the people themselves; they hire and pay their own teacher. But for Aaron and his associates in their zeal for the Lord, the community would still be heathen.

JOHANNES MAKANYA, Imbumbulu, Adams M. S., has a diligent corps of workers with him who are nearly as quietly zealous as himself. They have erected a large stone church building, largely on their own initiative, 40 x 60 feet. Neither pastor nor missionary has any worries about the work at Imbumbulu because Johannes leads so efficiently. Soon this outstation will become organized into a separate church, and then Johannes will be relieved of his burden by a local pastor; he will be glad to have a trained leader take his place; at the same time, he never complains, because he enjoys seeing things go.

Miss Gladys Thompson (B.), of Guadalajara, Mexico, is paying a vacation visit to her parents in South Ryegate, Vt. An uncle with an automobile made it possible by inviting her to drive across the continent with him.

Among recent arrivals from India is Miss Mary Rogers (B.), of the Madura Women's Hospital. She is making her headquarters at Kirkwood, Pa., with her sister.

A great honor has come to Miss Alice Adams (B.), of Okayama, Japan. The Japanese Government has voted to pay her 500 yen ($250) a year in recognition of the wonderful work she has done for the people of that land. When she reaches a certain age, the Government will pay her 800 yen a year. Miss Adams is the first one of our missionaries to be thus honored.

China loses a missionary and the parsonage at Orange, Mass., gains a mistress by the marriage, on June 25, of Miss Rena L. Nutting, of Diongloh, and Rev. Osmond J. Billings, pastor at Orange.

ROY OSTRANDER HONORED

On June 10 there took place in the American Boys' School at Samokov a simple and impressive ceremony in honor of the former director of the School, Rev. Roy Ostrander, who now leaves to take up his residence in Sofia. This celebration was unusual, in that it was carried out entirely by the Bulgarian students and alumni. The students in the Girls' School, as well as those of the Boys' School, were present, and also the teachers of both schools, with about thirty alumni and a few guests from outside. It was a simple but impressive gathering.

The celebration began at ten o'clock in the morning, with the singing of the American national anthem, played by the school orchestra. After remarks by the chairman of the "Jubilee" Committee, the alumni, through the president of the Sofia Branch, in accordance with a Bulgarian custom, presented to the teachers and to the student body a bust of Mr. Ostrander, and in a few beautiful words referred to the work of Mr. Ostrander in behalf of the students of the school. He likewise referred in fitting terms to Mrs. Ostrander, who was present on the platform.

The representative of the Minister of Education, Mr. Tchutchulin, then spoke. A telegram was read conveying the congratulations of the mayor, the town council, and citizens, referring to Mr. Ostrander's work, not only for the school, but also in behalf of the people of the town. Representatives of the organizations spoke and telegrams were read from many individuals. The King sent a message also.

Mrs. Ostrander expressed the thanks of Mr. Ostrander. A letter from the latter was also read expressing his regret at being unable to attend.

The writer of an article in the *Zornitsa* reports that he has seldom been present at a meeting where more deep and genuine feeling was expressed. We pray that this honored missionary may be spared to continue his service for Christ among his many Bulgarian friends. He, too, has "taken hold."

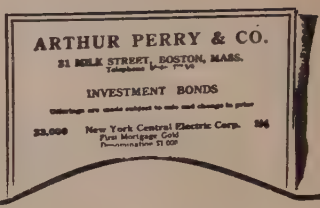
As we have reported before in these columns, the Samokov schools have now become the Sofia-American Schools, and will soon be moved to Sofia, the capital of Bulgaria. President-elect Black sails this summer to begin his work at Samokov.

Our new nurse, to be stationed at Tientsin Hospital as soon as she has finished language study, Miss Gertrude Jacobus (B.), spent her Christmas caring for wounded Chinese soldiers at Nan Yuan, a military camp about eighteen miles from Peking. The wounded numbered about four thousand—many of them only sixteen years old—with horribly infected wounds, frozen feet, some blinded, some with tetanus. The medical students and nurses who, like Miss Jacobus, volunteered for the emergency, were given simply a thermometer, some gauze and cotton, and did what they could. She writes that the sights were too horrible to describe.

Mr. Gentle-Cackett of the Bible Lands Mission Aid Society recently gave Anatolia College, in Salonica, two hundred pounds sterling, to be used for the Industrial Department. He is also providing the tuition for a number of worthy students in the Refugee School.

MISS MAXINE SCHANNEP

She sails on the "President Grant" from Seattle, August 14, to give three years of service in charge of the Music Department at the Doshisha. She is very highly recommended both as to ability and to personality. Oregon Branch of the W. B. M. P. sends her out with much enthusiasm.



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SO OUR MISSIONARIES WRITE

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shortage here in Czechoslovakia is such that about the only way to get more room is to make more room—namely to build a new house. And so the Nurses' Society, after long deliberation, decided to buy a building lot on the outskirts of Prague and to erect a house. Our church people were fired with enthusiasm. They gave $445, and loaned in addition $7,104, of which almost one-half was loaned without interest, and the other half at a very low rate of interest. This, with the gift of the Woman's Board of Missions, made it possible to build a twelve-room stucco house with a garden adjoining, in which we hope some day to build a sanitarium. It has, besides a small reception room, dining room, workroom and kitchen, and nurses' bedrooms, two rooms for convalescents and a glass-enclosed sun porch.

"The official opening of the Nurses' Home was in the nature of a two days' house-warming, culminating in a grand celebration in our Prague Hall. From morning till night people came to see the house which they had helped build and furnish. One well-to-do member had given the dining room furniture; another, the kitchen equipment; and others, pictures and ornaments. The president of the Vinohrady church young people's society pointed proudly to the little bedroom that it had furnished from the treasury funds. For the last two months several of our young men and the minister have spent their Saturday afternoons at the Nurses' Home, grading and planting the garden and setting out the trees.

"But the culmination of the two days' festivities was attended by more than six hundred people. The freewill offering that evening amounted to $65—an incredibly large sum for our people here in Czechoslovakia, where average earnings are about one-tenth of what they are in America.

"Our nurses have an unique opportunity to witness for Christ. Often they are called to homes to which a preacher could hardly ever gain access. One has been for several months in a castle with a former baroness. Others have been in wretched country houses or in city slums, caring for the sick—often free of charge.

"The Nurses' Society here is patterned after the big Deaconesses Homes in Germany. It is run on a communal plan. All of the earnings of the nurses go into one common fund, which in turn covers all the expenditures—such as food, clothing, fuel, traveling costs, small personal expenses, pensions, education of novices, etc.

"The Nurses' Home cost a little over $10,500, of which nearly $2,000 has been covered by gifts, and the rest is still a debt. Our aim is to reduce the debt so that the contributions of the people and the clear profit from the earnings will not only take care of expenses and interest, but will reduce the principal as well."

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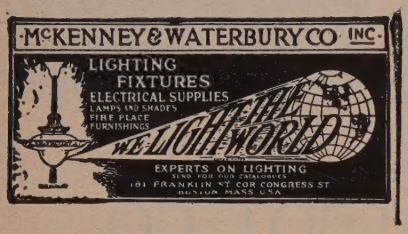

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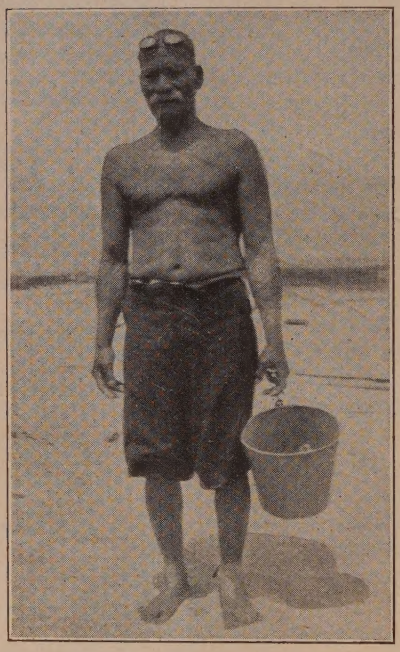
We are indebted to Rev. George H. DeKay, Superintendent of the Anti-Saloon League of Hawaii, for the picture herewith of Deacon Levi Faufata, a Samoan, who is and has been for years a deacon in the church at Kahului, Maui, T. H., where Mr. DeKay was for some time pastor. The deacon is now eighty-four years old; until a couple of years ago he was a diver for the Kahului Railroad Company, and even in old age, the best diver they ever had. He is the proud possessor of a gold medal, given him by President Grover Cleveland, for heroic work when in a fierce storm and sea he took a boat, with four Hawaiian oarsmen, through the surf to a ship on the reefs. He made two trips and successfully brought off the crew and many valuable papers.



LEVI FAUFATA
A Samoan deacon, eighty-four years old, at Kahului, Maui, H. I.

Rev. Arthur G. Rinden and Miss Gertrude Jenness were married on June 30 according to the custom of the Friends' Church, with no rings used, no attendants, the young couple performing the ceremony themselves by pledging each other, in the presence of witnesses, to love, honor, and obey. The marriage took place at the home of the bride's father, Daniel F. Jenness, in Rochester, N. H. Mr. and Mrs. Rinden will sail later for China to join the Foochow Mission.

Secretary Helen S. Ranney spent the month of June in a vacation trip to Hawaii. She had the opportunity to attend the Annual Meeting of the W. B. M. P. I.

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Mrs. F. B. Bridgman, with her son, Brainerd, is spending August at East Northfield, Mass., and is making the most of this month of rest before sailing for Africa on September 4. She is taking with her two girls, children of Mr. Bridgman's brother.

THE CHRONICLE

Births

April 28. In Madura, India, to Rev. and Mrs. P. S. Stoffer, a son, Robert Price.

June 16. In Southport, Me., to Dr. and Mrs. Lorrin A. Shepard, a son, Barclay Moffat.

Deaths

July 2. In Berkeley, Cal., Rev. Henry H. Kelsey, D.D., aged 73 years.

Arrivals in this Country

May —. In San Francisco, Miss Grace F. Woods, of Ahmednagar, India.

June 2(?). In New York, Dr. and Mrs. Lester H. Beals, of Wai, India.

June 2. In New York, Miss Ruth V. Simpson, of Bombay, India.

June 4. In New York, Mrs. Evelyn Hunter, of Kamundongo, Angola, West Africa.

June 4. In San Francisco, Miss Cornelia Judson, of Matsuyama, Japan.

June 6. In New York, Miss Mary M. Rogers, of Madura, India.

June 7. In Boston, Mrs. Lillian Cole Sewny, of Beirut, Syria.

June 14. In Boston, Rev. and Mrs. Fred F. Goodsell, of Constantinople.

June 20. In Kingston, Ontario, Rev. and Mrs. Alexander MacLachlan, of Smyrna, Turkey.

July 6. In New York, Miss Agnes M. Baird, of Sofia, Bulgaria.

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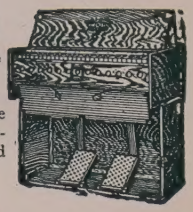
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